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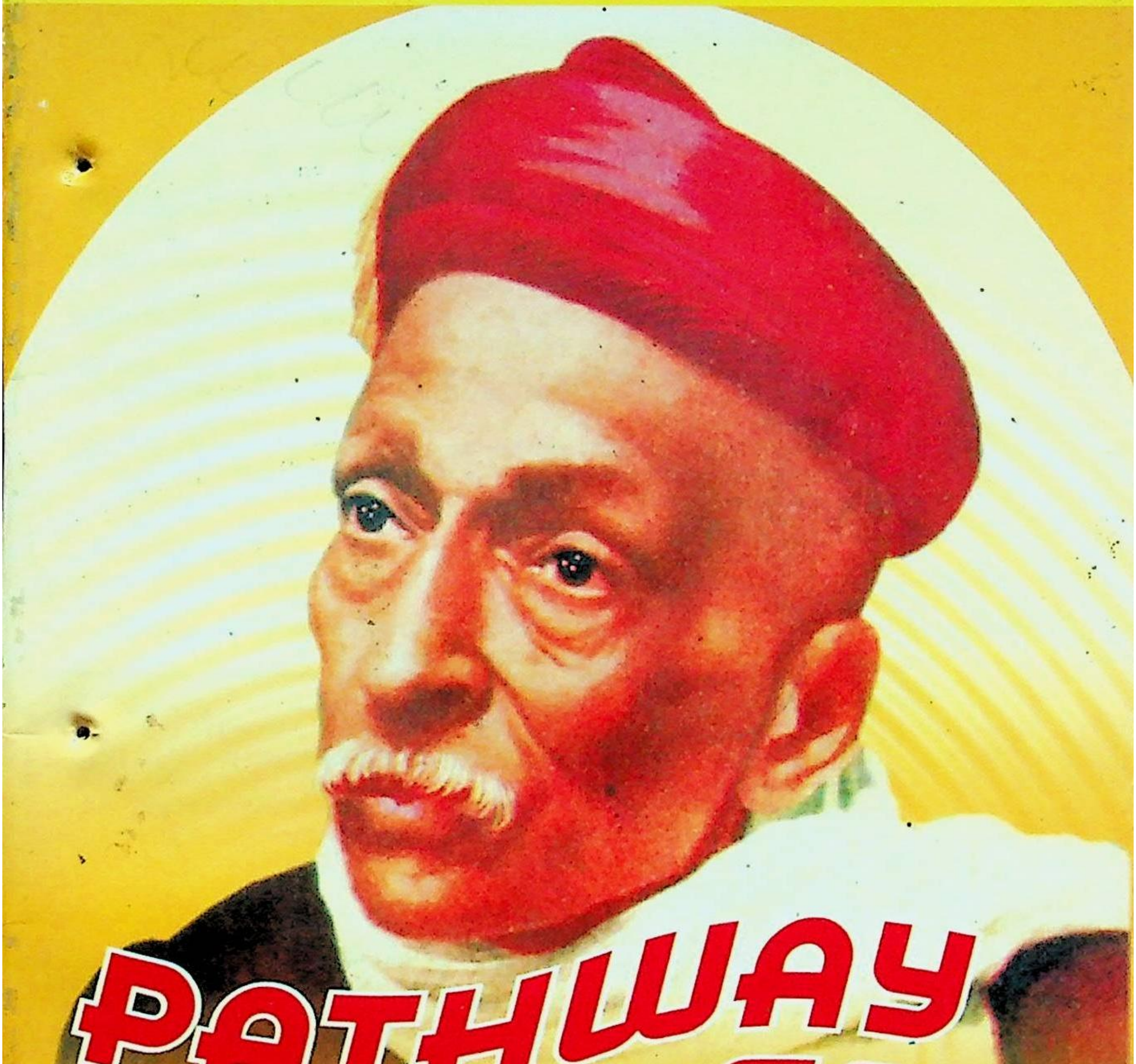

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION (ACPR), BELGAUM

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Attention Contributors & Readers !

Readers' Column: *The Editorial Board of Pathway to God has successfully introduced this Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments/ appreciation will help us improve the quality of the journal.*

The views should be in 3-4 sentences only.

Looking forward to your views.

It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. ***The articles should not exceed four pages of A4 size.***
2. ***Only one long article of approx. 10 pages of A4 size will be published in each issue.***
3. ***The article should not be carried forward to the next issue***

We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

Pathway To God is going to add a new feature
' My Spiritual experiences' from next issue onwards.
The desirous readers are requested to share with us their spiritual / mystical experiences or some dream/vision/ clairvoyance etc., they had in their life.
Such writings should not exceed 500 words.
Looking forward to your spiritual experiences!

- Editorial Board

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted.
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UNIVERSAL
FRAGRANCE

THE CENTRE OF THE EARTH

Man is but a speck when compared to Earth, the Earth is but a speck when compared to the Solar System, and the Solar System vanishes before the Universe! How ridiculous would it then be, to suppose that centre of this infinite Universe is restricted to any place ! Men had rather die with shame, than entertain such a foolish idea!

Where then is the centre of the Universe ? Everywhere. Every particle of this infinite Universe is its centre! Every particle of water, every particle of wind, every particle of matter is its centre or we had better say hides its centre. The centre is rather in the particles than the particles themselves! The particles may perish, but the centre does not. It is indestructible, imperishable, without end and without beginning! Weapons cannot pierce it, fire cannot burn it...

Again, they endow the centre of the Earth with the power of attracting everything on its surface - with the power of Gravitation. How far, then would this be true of the centre of the Universe? How powerful would the Gravitation of this centre be? Conception fails to make an estimate of the Force with which all creation gravitates towards the Presiding Element! The Presiding Element is everywhere! The Universe is but an Infinite Circle with its Centre everywhere, and Circumference nowhere !

- Sri Gurudev Ranade

Mussings of the Editor...

Hellow Spiritual Aspirants,

Here arrives your favorite spiritual journal laden with new features as food for your mind and intellect.

Hope you enjoyed the introduction of The Realm of Saints and your active participation by way of contributing to it will surely enrich the journal.

***

While we were yet to recover from the vacuum created by the death of P. D. Dharwarkar, a very senior member of ACPR's Board of Trustees we were shocked to hear about the unexpected demise of another member, Smt. Prabhatai Wamanrao Potdar on 24-05-2010. After all it is the Divine Will that prevails. Who can ever avoid the snare of death? We can only pray for the departed soul and express our grief to be shared with the bereaved family.

****

We hardly come across a human being who never got angry in his life. Some articulate it openly by such physical actions as hurling things, shouting, spitting or beating, yet others store it inside which can be visible from their looks and body language, others may conceal it thus allowing it to grow into a poison tree as William Blake calls it. Whatever it is, we all know that our scriptures assign to anger-krodha-second rank in the hirrarchy of man's enemies viz.-passion/desire, wrath, greed, attachment, vanity and jealousy.

The Divine Preceptor Bhagvan Krishna says in the Gita :

क्रोधाभ्दवति सम्मोह: सम्मोहात्स्मृति विभ्रम: ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २:६३

Krodhadbhavati sammohah sammohatsmritivibhramah
smrtibhramsad buddhinaso buddhinasatpranasyati

Meaning :- From anger arises bewilderment, from bewilderment loss of memory; from confused memory, loss of reasoning; and from the loss of reasoning one is completely ruined.

In fact he who fumes his fury at another person shows his physical or mental weakness or ailment and the person at the receiving end proves stronger provided he does not react, can act in a pro-active, emphatic and compassionate way. Our ancestors would advise to count ten when you are angry or eat something. Thus by the time it is done the intensity of anger subsides. Rudyard Kipling says 'walk ten miles distance when you are angry'. All these imply that our attention should be immediately diverted from the angry situation. For that one has to develop a strong mental and spiritual attitude.

It is observed that anger is a chain reaction. When the top boss shouts at his manager, the manager hurls it on his clerk, the clerk on the peon, the peon on his wife, the wife on her child, the child on his innocent dog or any pet. In the process it does irreparable damage to the relations, they get enstranged,some even kill their nearest ones in the fit of their anger.

Normally it is seen that frustrated, disgruntled people, physically challenged persons are arrogant and their arrogance comes out in the form of anger.

However it is not at all impossible to vanquish this inverterate human enemy called anger. But the condition is we MUST first realize that we ourselves nurture it and we must drive it out. Guru Dronacharya once was to go out. So before leaving he gave some assignments to his Kourava and Pandava disciples,ordering them to present the task on his return. On his return he asked each one. When it was Yudhishthira's, the eldest of Pandavas turn to present his homework he said obidiently with downcast head that he could not finish all assignments as he got stuck up in a difficult lesson. Upon this Guru Drona shouted at him, humiliated him, asked him how all could finish and he didn't do it. But Yudhisthira stood standstill. Then the Guru beat him, still he stood downcast though tears were rolling down his eyes because of the beating. This went on for a long time. At last Acharya asked Yudhishthira which lesson he found difficult. The latter replied, 'Conquer your anger, and I am trying to conquer it.' Now it was Acharya Drona's turn to be ashamed of getting angry, he was spell-bound at his disciple's innocent virtue.

We all know the story of Dharmavyadha in the Mahabharata:

how with his angry look once a sage burnt to ashes a crow perching on overhead branch which shits on him. But he was outwitted by a Saadhvi - a pious woman - when he went to beg for alms at her door. She was serving food to her husband and came out to offer alms only after serving her husband. Upon this the sage looks at her angrily, as though to burn her to ashes, and she says, 'I am not a crow to be burnt to ashes as you did with the crow'. It was his turn to prostrate before her, then she directs him to approach Dharmavyadha.

Thus anger is the greatest internal hurdle obstructing our Godward path. Hence it is Sine qua non to make every effort to control the temper. Self-introspection, Yoga and constant awareness and practice help conquer it. Forgiveness helps a lot, thereby the angry feeling is rooted out from the mind. Jesus Christ when he was crucified uttered, 'Lord, forgive them, they know not what they are doing.'

Further, by changing our attitude toward the person enables us to control our anger. We must be pro-active and not reactive. It is said that there is a hyphen between action and our reaction. Thirdly, disown others anger if it is for no fault of yours. It is said your sins are purged away when someone hurts, hurls his anger at you.

Let's drive this deadly enemy out of our life and mind so that we can tread the Godward path successfully.

Have an insightful fare through these pages.

Prof. Dr. Madhumati M Kulkarni
Editor-in-Chief.

❑

'The greatest problem in this world is hunger. Not hunger of the stomach but hunger of the heart. All over the world both rich and poor are suffering. They are lonely, starving for love. Only God's love can satisfy the hunger of the heart.

- Mother Theresa

Spiritual experiences of Sri. Gurudev...

"When the eye stood before the eye, a great phenomenon occured; the world disappeared. The vision of the Eye before the eye, implied an absolute destruction of the sight of the world. When this individual spirit realised its own nature... I found this Creation full of creative joy, so much so that I asked : 'To whom shall I communicate this experience? How is it possible for me to express by word of mouth what beatific joy I feel in the contemplation and realisation of the Absolute Spirit ?' Finally after the realisation, I saw a new glory in the world. It seemed as if there was a regeneration or recreation of the world. The whole world from the earth to the top of the mountain, seemed full of the Immaculate Spirit."

(Gurudev's experience of grand Cosmic Vision in a train to Satna Station in 1943).

***

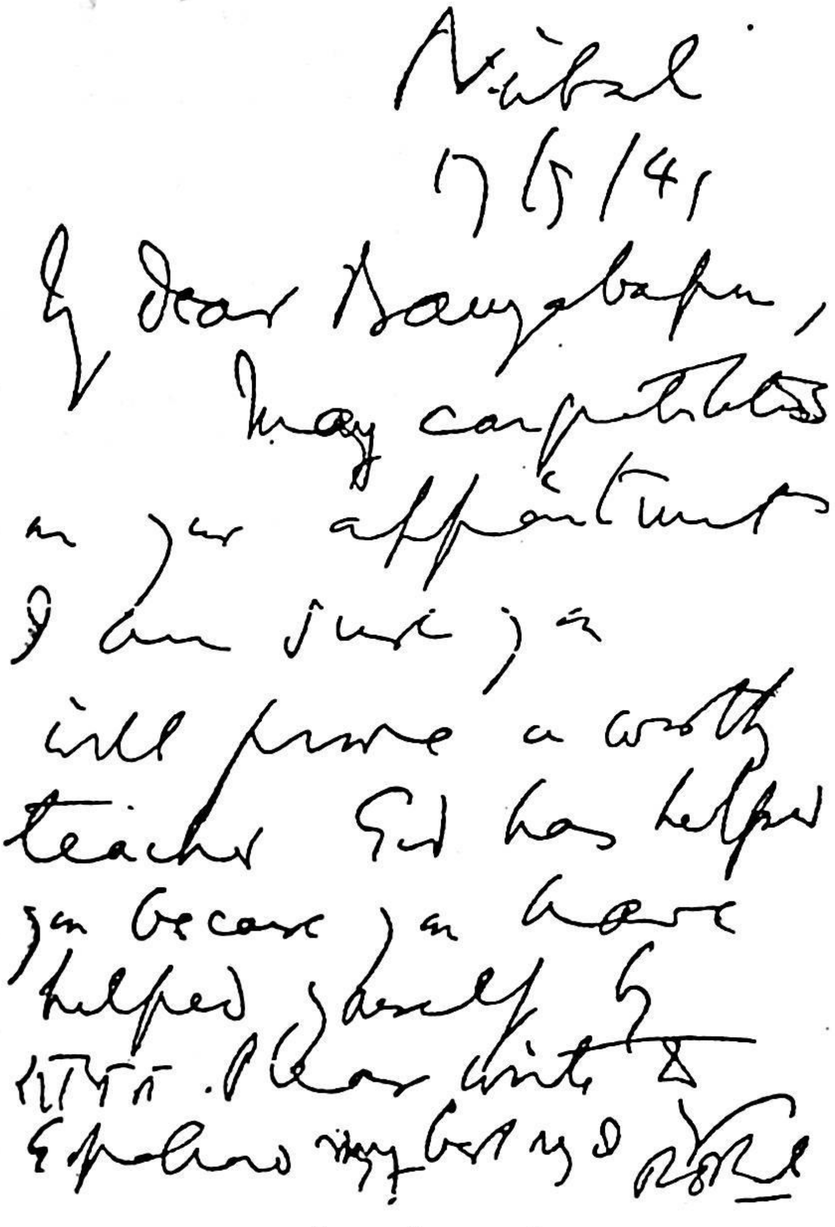
" Spiritual joy hovered like an eagle this morning. When spiritual power descends and envelops, the whole universe appears to be full of peace, power and joy." (17-4-1944).

***

" God must be the first object of our care whatever work we may undertake during our life. This will certainly enable the boys to give a very good account of themselves, to their Society, Nation, as well as to their own Maker. "

(Gurudev's message [as a Vice-Chancellor] to the Harijan boys of the Harijan Ashram at Allahabad on 7-8-1946).

Gurudev's hand-written letter with his signature.



Nimbal
17/5/41

My dear Dangebapu,
My congratulations
on your appointment.
I am sure you
will prove a worthy
teacher. God has helped
you because you have
helped yourself by
साधना. Please write to
Gopalrao. My best regards. RDR

Source : प्रा. रा. द. रानडे : चरित्र आणि तत्वज्ञान, P.273,
by श्री. शं. गो. तुळपुळे (Marathi)

THE PHILOSOPHICAL RELATIONSHIP BETWEEN **THE SAINTS AND GOD**

Prof. Dr. M. L. Sharma

Gurudev was very much impressed by Kabir and his Dohas so pregnant with spiritualism. In the second Doha 'निराकार को आरसी' Shri Gurudev tells us that we are told that the Sadhu is like a mirror in which one can see the Nirakara reflected. This Doha introduces the conception of mirroring or reflection....Jnaneshwar goes even a step ahead of Kabir and tells us in his famous चांगदेव पासष्टी, that God and saints serve as mirrors to one another and forget their difference in seeing each other's reflection :

"एवं ज्ञानदेव चक्रपाणी ऐसे । दोन्ही डोळस आरसे ।
परस्परां पाहतां कैसे । मुकलें भेदा ।।"

In this state it becomes impossible to describe which is the बिम्ब, reflection, and which the प्रतिबिम्ब, object reflected. Which is the original and which the reflection. Two mirrors placed in front of each other, as physical science would tell us, reflect each other ad infinitum, even so, the saint and God reflect each other infinitely. Thus the difference between the two vanishes, and a state of absolute unison is created." (Pathway to God in Hindi Literature, pp., 365-366).

In the final Doha regarding the philosophical relationship between saint and God "भजन भरोसे राम के", Shri Gurudev points out how Kabir and Tulsidas agree with each other regarding भरोसा- faith as the highest virtue of which man is capable :

"भजन भरोसे राम के" says Kabir.
"एक भरोसो । एक बल" says Tulsidas.

Unless we pin our fullest reliance upon God, it is impossible to reach the state to which we aspire.

Shri Gurudev raises the question of the authorship of the present Doha. He tells that the Doha describes the state of union of Kabir with God after his death. Therefore, it might well have been composed by some disciple of Kabir, unless we suppose that it might have been composed by Kabir himself in full anticipation of the state in which he might exist after death. In the first case, it might be taken to be a tribute paid by some worthy devotee to the memory of his Master, and in the second it might be taken as a fully anticipatory Doha. The passing away of Kabir at Maghar near Gorakhpur, and the Doha which has been composed have been matters of classical significance. It was traditionally supposed that one who died at Maghar was born as an ass in his next birth. "By all means then", said Kabir, "Let me die at Maghar, for I know that I have no future birth for me, far less than that of an ass." A man who leads a sinful life, says Kabir, even if he dies at Banaras, cannot be saved. On the other hand, a virtuous man, though he died at Maghar, might escape the clutches of death :

''हिरदै कठोर मर्या बनारसी, नरक न बंच्या जाइ ।
हरि को दास मरै जो मगहर, सेन्या सकल तिराय ॥''

"The tomb; the Samadhi of Kabir which exists at Maghar will stand as an eternal monument of the unity of spiritual realisation to be attained in Hinduism and Islam, and for that matter in any other form of religion. The present writer is tempted to believe that place should be called as अघहर, instead of " मघहर". It is a place where our sins will be washed away, and which will, therefore, enable us to advance on the path of spiritual realisation." (Ibid., P. 367).

Shri Gurudev further tells us the Doha under consideration describes Kabir as lying like a child on the lap of the immutable :

''अविनाशी की गोद में खेलत दास कबीर''

The Bible tells us that unless we become as innocent as little children, we cannot enter into the Kingdom of God. Here Shri Gurudev recalls his famous essay on Heracleitus in which he pointed out for the first time how this Biblical conception was borrowed from an aphorism of Heracleitus who lived about four hundred years before Christ, and who tells us 'paidos he basileie', the kingdom belongs to the child. Kabir was in perfect accord with these dicta of Heracleitus and Christ, and realised in his person what they so passionately taught. A simple, unquestioning and implicit faith in our Maker is the only guarantee of an unimpeded and progressive realisation of the Godhead. Scholars acquainted with the writings of Shri Gurudev cannot fail to recall how his essay on Heracleitus was immensely appreciated by Sri Aurobindo, as also how their difference of opinion on the question whether Heracleitus was a mystic or not provoked Sri Aurobindo to write a number of essays on Heracleitus which were published as a book.

- Prof. (Dr.) M. L. Sharma,
115, Malaviya Nagar, Jodhpur-342 011.

❑

> *"Brothers ! You have been blessed by the Lord, with His Vision and Bliss, along with some of His powers. He has commanded you to spread His devotion among the people. But mind you! You should not make use of those powers and perform miracles for attracting people towards you. This would be doubly disastrous both to you as well as to the aspirants. It will flatter egoism in you and engender abject credulity in the aspirants. Both these are greatly harmful to spiritual life. Hence, you should try to propogate devotion only through your pious and noble life as well as through inspiring devotional discourses, and Bhajans. This is the most effective method of carrying on your mission.'*
>
> ***- Gurudev's message to the Saints.***

HOW TO KNOW THE SELF

Sri SIDDHESHWAR SWAMIJI

The physical objects however mighty and gigantic they may be like the stars and galaxies; however tiny they may be like atoms and sub-atomic particles, both of them have the properties like dimensions, colour, shape etc. This enables us to gain their knowledge. Man's advancement in the fields like cosmology, and subatomic physics, is an instance to indicate how gaining knowledge about them is not impossible. Now, we can tell with precision, the heavenly bodies, their structure and their components. Similarly, we can tell with certitude and accuracy about the particles, which last for just millionth of a second. This has been possible for the simple reason that, they have the measurable qualities and physical dimensions. Then the question would arise - what about feelings and emotions ? They don't have the above mentioned dimensions and qualities. Then how to know them? Let us see that :

Once there was a saint and he had a cook. The cook used to serve the saint by cooking food. One day an evil design crept in the mind of the cook towards the saint and resultantly he mixed poison in the milk to be given to the saint. The unsuspecting saint accepted the milk and drank it. Naturally, the poison had its effect on the body of the saint and losing his consciousness, the saint collapsed to the ground. His other disciples, having come to know the foul play of the cook, tied the cook to a pole and started thrashing him. After some time , the saint regained consciousness and came to know the sad plight of the cook. Then, he rebuked his disciples for the act they had done and told them that he had come to free the people and not to imprison; his mission was to love and not to punish. Further he told that his heart bore love to all. The disciples had not seen these feelings of their master. The simple reason is that the feelings have no measurable qualities that the physical objects have. Can the depth of Peace on Buddha's face be fathomed? Can the love in the heart of Jesus be measured? No. These feelings don't fall into the parameters of the physical objects.

Following the feelings and emotions is the intelligence, which is still more subtle and still more difficult to comprehend. For example, "Point" in mathematics is defined as "a thing with no dimensions." Quite baffling. How to understand a thing that has no dimensions? It is a thing that the senses can't capture, that the mind can't feel, but the intelligence can perceive it. With this , we have three kinds of things ; physical, mental and intellectual. The first one is grasped by the senses; second one is felt by the mind; and third one is understood by the intelligence. First one is easy to know; second is subtle and less easy to know; third one is subtler and least easy to know. Beyond these domains, the physical, the mental and the intellectual is the SELF, that knows, feels, perceives and still totally different from the three. This Soul, since it has no physical dimensions it can't be measured or weighed; as it has no mass, gravitation can't pull it down. Further, it is nowhere nearer the feelings and the intelligence. Can this soul be seen or known? The mystics say that, that is impossible. So also the mind can't feel it or the intelligence comprehend it. The self (I) transcends them all, so its existence is Transcendental. The physical, the mental and the intellectual world belong to the phenomenal world and their existence is phenomenal. The Self (I) is at the center of all activities, just like the center of a circle. Without a center there can't be a circle. No force can bring the center on the periphery. If the periphery is the phenomenal world, center would be the soul: (transcendental world). So, the soul cannot be brought to the phenomenal level, hence the sense organs can't see the soul; mind can't feel it; and the intelligence can't perceive it. When one transcends all these three layers, one can experience the SELF. SELF is non-physical, non-mental and non-intellectual.

How to know the SELF then? Should we go to the mountains to find one's self? The answer is an emphatic NO. Just transcend all that is phenomenal and we find our SELF into our own self! The story of Astavakra, a great sage will help us to know the transcendental nature of the SELF. One day the sage Astavakra entered the court of

King Janaka; the court was packed with scholars, statesmen and so on. With the arrival of the sage, looking at his awkward gait and ugly body, the entire court burst out into laughter. Surprisingly, the sage also joined into their laughter, not only that, he started laughing louder than the courtiers. Naturally, the king got confused at this reaction of the sage. So, the king asked the sage, why he also laughed when the courtiers were mocking and laughing at him. To this the sage replied : "No doubt, I laughed precisely at what these learned men were laughing at. My body is ugly and my gait awkward. As this body is an object of perception for the courtiers, so also is my body an object of perception for me." As for laughing louder, the sage continued, "I thought that these courtiers were learned and thought they must be knowing what was real and what was unreal. But, now I came to know that they are all essentially cobblers and not scholars as they claim themselves to be. They are still ignorant and I laughed louder at this ignorance of these so-called learned men. The scholars thought that I am the body. Naturally, they could see only the body. Dear King, I know that I am not this ugly body. The awkward gait of walking is not mine, but that of the body. "I" am neither ugly nor beautiful; neither young nor old; neither learned nor illiterate. "I" am just "I". These men inspite of their learning could not know the true "I". Never can they see "I" (SELF) for, they live only on the periphery, so they are unable to penetrate into the center of existence. "I" (SELF) exists at the centre. To know "that" one has to forget the body, mind and intelligence altogether."

So, one who penetrates into all these layers and gets into the transcendental existence, is a mystic. The mystic treats body, mind and intelligence as phenomenal. No doubt, this mystic lives amidst them (phenomenal world), but he is not involved with them. He is free. Ever free and liberated. The phenomenal world is bound, but not the SELF. The worldly forces cannot enter into this domain. He who transcends himself to this domain, he is body of the body; eye of the eye; mind of minds and intelligence of intelligence. There is "Nothing". There is only "I". That is the spiritual experience. He who has this experience is essentially a mystic, and that is the mystical experience.

-Compiled & edited by :
Prof. M. V. Bagi,
Lingaraj College, Belgaum.

❑

Sometimes the Lord gives us a free sample of religious experience, but for more, we must pay a price with a currency of sincere dedication to the process of cleansing.

-Radhanathswami.

THE REALM OF **SAINTS**

Prof. Dr. Madhumati M. Kulkarni

-2-

Shree Narahari Teertha

The annals of history are silent after 9th century till 13th regarding the progress of Bhagavat faith. A reference is made to Adyadasas by Shree Purandardasa in one of his hymns.

It is said that these Adyadasas were formerly the followers of Shaiva faith. They were known as Aaradhya Brahmins. They used to wear both linga and the holy thread-one the mark of Lord Shiva, the other that of Brahma. In the course of time they turned to Bhagvat faith and several of them eventually became Haridasas. Many of them became Vaishnava pandits as well.

Once sixty of these Aradhyas during their pilgrimage visited Pandharpur. They did not enter into this shrine of Lord Vishnu and had only a holy dip in the river Bheemarathi. While they had closed their eyes, miraculously Lord Panduranga made them stand right in front of Lord Viththala in the sanctum sanctorum of the temple. From then on they all became Vaishnavas.

Born at Pajak in the South Kanara district of Karnataka state during 13th century it was Sri Madhwacharya who established a cult different from Adwaita or Vishistadwaita. It came to be known as Dwaita faith. He preached and popularized this throughout India. Among thousands of his disciples, Padmanabh, Narahari, Madhava, Akshobhya succeeded him to shield and expand the Dwaita faith.

Saint Narahariteertha was a Sanskrit scholar. At the same time he encouraged the system of keertana-narrating the glory of God with stories coupled with hymns. He composed several devotional songs in Kannada. Thus he preached the people the path of righteousness. This brought about a religious transformation in the society. Narahariteertha was not only a *sanyasin* he was a clever *Rajarishi* as well.

His pre-initiation name was Swamy Shastri. He was a record-keeper in the court of king Gajpati of Orissa. He was revered by the king as well as the subjects. Once Acharya Madhwa on his return from Badri came to Orissa. In those days Sri Madhwa's teaching of Dwaita faith was a novelty and Swamy Shastri challenged him for a debate. Impressed by Acharya's wisdom and teachings Swamy, defeated, became the follower of Dwaita faith. Several others followed the suit unquestioningly. Sri Narahariteertha wished to accompany Sri Acharya but the latter had a different thought. He wanted the idol of Shree Seeta-Rama from Gajapati's treasury. But wishing to wait for an opportune moment, he left Narahariteertha behind and proceeded.

Meanwhile King Gajpati died an immature death, leaving his queen big with child, an heir for the throne. A family feud broke out. None wanted any of the cousins to be the king. As was practice in those days a garland was placed round the trunk of the royal elephant for the choice of the successor to the throne. To the surprise and shock of all especially the royal cousins, the elephant put the garland round Narahariteertha's neck who was standing away watching the scene. All agreed that Narahariteertha be their ruler.

His widowed queen delivered a baby boy, the heir to the throne. That Narahariteertha ruled Gajpati's kingdom during 1263 B.C. is recorded in Indian Antiquary, Vol. XI, iii p. 164.

Narahariteertha ruled the kingdom officially till Gajpati's son, the heir to the throne came of age. He secured the idols of Rama-Seeta as a reward from the king. Thereupon he left for Udupi - South Kanara Dist., Karnataka and offered the idols to Acharya. Guru Madhwacharya performed the festivity for 80 days. Appointing Padmanabhateertha as his successor he went away to Badri. Padmanabhateertha looked after till 1324 and then Narahariteertha became the pontiff.

As already stated he encouraged keertana style for propagating the Bhagavata faith and composed a number of devotional songs in Kannada. It was his aim to form a group for preaching systematically. But his wish did not materialise during his life time. Nevertheless he holds a place of prominence among saints as a pioneer of Bhagawat faith which was to be revived by Purandardasa in later years.

It is unfortunate that though Narahariteertha composed several hymns only a few are traced. Here is a sample Kannada hymn with English rendering :

ಶ್ರೀರಾಗ

ಹರಿಯೇ । ಇದು । ನಿನಗೆ ಸರಿಯೇ ||ಪ||
ಚರಣ ಸೇವಕನಲ್ಲಿ । ಕರುಣ ಬಾರದ್ಯಾಕೆ ||ಅ||
ಪತಿತನೆಂದು ಶ್ರೀಪತಿ ರಕ್ಷಿಸದಿರೆ ।
ವಿತತವಾಹುದೆ ನಿನ್ನ ಪತಿತಪಾವನ ಕೀರ್ತಿ ||1||
ಶಕ್ತ ನೀನಾಗಿದ್ದು ಭಕ್ತನುಪೇಕ್ಷಿಸೆ ।
ಭಕ್ತವತ್ಸಲನಾಮ ವ್ಯರ್ಥವಾಗದೆ ||2||
ದಿಗಿಲಿಲ್ಲದೆ ಒದ್ದ ಭೃಗುವ ಪಾಲಿಸಿದೆ ।
ನಗಧರ ಎನ್ನ ಬಿಡುವ ಬಗೆ ಏನಿದು ||3||
ಹೇಯ ಅಜಾಮಿಳನ ಕಾಯಲಿಲ್ಲೆ ಸ್ವ।
ಕೀಯನೆ ನಾ ಪರಕೀಯನೆ ನಿನಗೆ ||4||
ಉಂಟು ಹಿರಣ್ಯಕನ ಕಂಟಕ ಬಿಡಿಸಿದ್ದು ।
ನಂಟನೆ ನಿನಗೆ ಭಂಟ ನಾನಲ್ಲವೆ ||5||
ಕೆಟ್ಟ ಅಹಲ್ಯೆಯ ದಿಟ್ಟ ಪಾಲಿಸಿದೆ ।
ಕೊಟ್ಟಳು ಅವಳೇನ ಬಿಟ್ಟದ್ದು ನಾನೇನು ||6||
ದೊರೆ ನಿನ್ನ ಮನಸಿಗೆ ಸರಿಬಂದಂತೆ ಮಾಡು ।
ಮೊರೆ ಹೊಕ್ಕೆನು ನಾ ನರಹರಿ ಪೂರ್ಣನೆ ||7||

Oh Lord, is it right
Why still not have pity for this servant?

If you protect not me as fallen
Will not your name a Redeemer of the fallen be tarnished?
......1

All-powerful as you are, if discard your devotee
Will not your name as Compassionate of devotees be a waste?....2

You protected Bhrugu hitting carelessly your chest
Why then oh Mace-holder drop me thus ?....3

You delivered the condemned Ajamil
Was he your own and me an alien ?........4

You warded off obstacles of Hiranyaka
Was he your kinsmen, ain't I your relative? 5

You did boldly rescue molested Ahilya
What did she offer you, and what did I leave to offer?..6

Lord, Lord, do whatever pleases your mind,
Here I entreat you, oh, you Narahari, perfect One! ...7

-Transcreated by
Dr. Madhumati M. Kulkarni.

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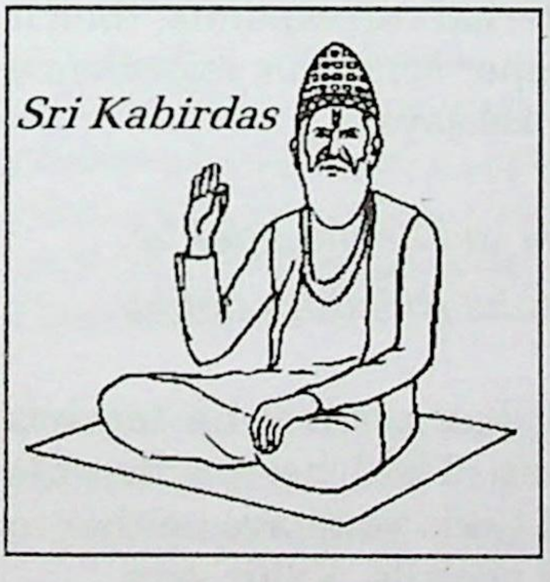
SADGURU
IN KABIR's VIEWS

Dr. R. D. Ranade

(Excerpts from Gurudev Ranade's Spiritual Awakening in Gandhi and other Indian Saints)

In the third part of the above book Gurudev narrates the development of mystical experiences in Kabir as 'the Apostle of Spiritual unity, not merely among members of all religious communities of the world' Gurudev says, 'had Kabir lived today he would have been the first person to preach such a gospel of universal spiritual unity.'



The following excerpt is a discourse on saint Kabir which Gurudev gave in 1950 at Allahabad University on the occasion of Kabir Jayanti Day initiated by the All India Radio.

During his days at Allahabad University from 1940-46, Gurudev developed a taste for Hindi mysticism at the hands of his barber and his door-keeper, a Bhaiya. This goaded him to study Kabir's works through and through. Gurudev states, 'Kabir is a saint for all humanity. People suppose that he merely spiritualized the Hindus and Muslims...he was one of those who have aimed at spiritualising the whole humanity.' Describing Kabir's spiritual growth Gurudev narrates Kabir's view's on Sadguru.

Kabir asks the rhetorical question, 'who is Sadguru?' Then he sets out narrating his characteristics :

वो सद्गुरु सन्त कहावै
voi Sadguru santa kahavai.

'The first characteristic of the Sadguru is that he must be able to establish in his disciple a vision of God wherever the eye is cast. 'In Kabir's view 'internal and external perception of God must be alike. If there is internal perception to which nothing external corresponds, then it cannot be evidently a case of super sensuous experience and may be ultimately unreal.' He says,

बाहिर रहा सो भीतर देखे । *Bahira raha so bheetara dekhe.*
भीतर रहा सो बाहिर देखे ॥ *Bheetara raha so bahira dekhe.*

The second feature of the Sadguru is that he 'teaches *sahaja samadhi* to his disciples. Then he teaches his disciples how to have a vision of God : you have neither to hold your breath nor shut your nostrils, Kabir says,

द्वारा ना रून्धे पवन न रोके । ... धरती त्यागी आकाशु त्यागै ॥
Dvara na rundhe pavan na rokai. and that Dharti tyagi akashu tyagai.

Gurudev interpretes this as 'one must leave the earth and leave the heaven and erect a bottomless cottage in between. It is evidently the conception of *Kevalkumbhaka* as between the *Adhah Kumbhaka and Urdhwakumbhaka sahastrash santu haleshu kumbhah sambhavyate kevalkumbhak eva,* says Shankaracharya.

Kabir's description that he has thatched a cottage in-between heaven and earth symbolises that the earth is the naval and the heaven is the head. We must always have the Keval kumbhaka in the thorax region. Gurudev says, 'this seems to be the interpretation of the physiological aspect of *'sahaja samadhi'* according to Kabir.

The third characterstic of the Sadguru is that 'he must not get himself entangled in the *Anahata* nor entangle others in it. *Anahata* is very important from the spiritual point of view. 'Those who have read Adi Shankaracharya's philosophical writings specially the *Yoga Taravali,* know what great importance he attaches to the *Anahata.* In this context Gurudev goes on quoting parallel lines from the Upanishads.

The final feature of a sadguru in Kabir's view is that he should be actionless amidst action :
कर्म करै निहकरम कहै जो । *Karma karai nihakarma kahai jo !*

Supporting this view of Kabir Gurudev says, 'this is exactly the philosophy of the Bhagavad Gita. He engages in action but he is not contaminated by the results thereof. Also such a Sadguru must be forever full of joy.

सदा विलासा त्रासा नहि मन में
भोग में जो गावै ।।

Sada vilasa trasa nahi mana me
Bhoga me joga jagavai.

- *Editor*

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Bhagawan Sri Ramana Maharshi, in *Akshara Manimala:*

Look within, ever seeking the Self with the inner eye will (it) be found. Thus didst thou direct me, beloved Arunachala. ....44.

***

What value has this birth without knowledge born of realisation? Can any thing be likened, O Arunachala?..46.

***

When took shelter under Thee as my one God thou didst destroy me altogether. O Arunachala. ...48.

***

Regard me, take thought of me, Touch me! Mature me! Make me one with Thee O Arunachala. ...63.

***

Unattached to the physical frame composed of the (five elements) let me forever repose happy in the sight of thy splendour, O Arunachala! ...75.

SHRI NARASAPPA SHAPETI : THE LAST DISCIPLE OF NIMBARGI MAHARAJ

Prof. Dr. K. B. Dabade

The last disciple of Sri Nimbargi Maharaj (1789-1885) / Guruling Jangam Maharaj / the Saint of Nimbargi / the founder of *Nimbargi Sampradaya* was Shri Narasappa Shapeti (NS) (Circa 1830-1935). He was the resident of Shapeti in Bijapur and Lingayat Malgar by birth. He took up farming and after the death of his wife he became Mason till the age of about 85 and thereafter he took to begging due to old age, as he was left all alone at home. While begging, he used to sing in Marathi[1] *Tumhi Vasudeva Vasudeva Mhana* (Tulpule 1965 : 334) and did not accept more than a quarter of *Roti* or a single paisa After collecting Rs. 11, it was his usual practice to go to Devar Nimbargi by walk and offer *Naivedya* at his *Sadguru's Samadhi* and distribute *Prasad* to devotees and utter loudly *'Vitthala! Shiva! Shiva! Guruling Maharaj Ki Jai! Aghad Ho! Sadguru Mahima Aghad Ho!* Narasappa Shapeti breathed his last at his daughter Sattyavva's place - Masali (Tq. Indi, Dist. Bijapur) on 9th July, 1935 and recently a temple has been built over his *Samadhi*. During his long span of 105 years, he came in intimate spiritual contact with Sri Nimbargi Maharaj, the Saint of Umadi (1843-1914)(SU) - the founder of Inchgeri Sampradaya / the great disciple of Sri Nimbargi Maharaj (SN), and Sri Amburao Maharaj (1857-1933) / Baba, Sri Gurudev R. D. Ranade (1886-1957) (GR)- the two great disciples of the Saint of Umadi.

The present account is derived from various incidents that occurred NS's contact with the above mentioned luminaries and a brief report of a recent field work undertaken by a research team.

Once while pressing the legs of his Sadguru, Narasappa Shapeti was blessed with a mystical experience of the sound of conch and he regarded it as the gift offered by his spiritual master (*vide* Sangoram 1964 :204).

On another occasion NS started pressing the legs of the SN along with another person and after spending about half an hour or so they couldn't make out whether the SN was alive or not. At that time, Sri Nimbargi Maharaj by giving a jerk to his own neck told the two, "The verdict in Pune was passed in favour of Guruva" (Sangoram 1964 : 202). In the light of the following description, the significance of the event can be comprehended in a much better way.

Once the Maharaj as usual, gave a discourse on spiritual problems at Shri Bheemaraya's temple - Devar Nimbargi. After the discourse, the disciples, as usual, placed a coconut before the Maharaj and put a piece of camphor on it and ignited the camphor. The widow of the chief happened to see this. She got wild and shouted at the SN, "You old hag! Are you not ashamed to get lighted in front of you, when the great God Bheemaraya's idol itself is just in front"! With these words she kicked the coconut on which the camphor was burning. The Maharaj was very sorry and observed, "So far you have been insulting my body and I have been bearing it up. Now that you have insulted my God, you will rue for it. Young lady, see what the old hag can do!" A suit filed by Guruva, the nephew of the chief against her for the chieftainship was pending for a long time. Within a few days after the incident, the court gave the judgement against her and she was denied all rights and powers as the head of the village and the nephew became the chief (Gajendragadkar Bhagwat 1975 : 18-19).

SN was endowed with extraordinary powers of changing the gender of person and driving out evil spirits. The next two incidents are related to such powers of SN.

Once SN informed NS, "If you say a boy; I call a girl. If you say a girl, I call a boy" (Masalekar 2007 :38).

The incident indicates how the Maharaj prevented *Mari* from entering into Devar Nimbargi. Once Maharaj and

Narsappa were sitting together on the bank of a stream at Devar Nimbargi and there was a flock of sheep nearby with nobody in front of these two. At that time, Maharaj pointing his finger at the flock of sheep, commanded, "What ye! Where are you going? Don't go by this way, go by that way". Later Maharaj told NS, "*Mari* was there. I directed her to go by that way." The very next day all the sheep in the flock were found dead". (*Vide* Sangoram 1964:204).

Whenever NS came in intimate contact with his spiritual brother -SU-Saint of Umadi some events of significance would occur :

As the wife of Narasappa was frequently afflicted by hallucinations the members of her kin approached the Saint who advised him to sleep in the second *Khan*, leaving the first one. NS's wife got rid of the problem of *Bhoot Badha* after following the advice of the SU (Masalekar 2007:153).

Food habits of people vary from one region to another and within the same region too from one caste to another. Most of the disciples of Saint of Umadi were Brahmins and Lingayats and on certain occasions different types of Prasadas were prepared as per the direction of SU. Once on the last day of *Saptah* (weel long programme)at Inchageri all the Sadhakas had finished their Prasad, Narsappa asked Nagappa - the grandson of Nimbargi Maharaj - about the menu of the *Prasada*. Nagappa said, "Brahmins had *Purana Poli*". On knowing this Narasappa felt that even in the case of the Saint of Umadi the sense of discrimination prevails. The next day Narasappa saw that all his teeth were coming out of his mouth. He immediately realised that it was due to what he thought of the Saint of Umadi. Narasappa repented and slapped on his cheeks and within no time all his teeth were placed in their respective positions. Nagappa was a witness to this incident (*Vide* Masalekar 2007; 43-44).

Finally, I devote my attention to those incidents that have occured after Narasappa came in contact with Baba and Gurude. The first two incidents refer to Narasappa's mystical experiences.

About the motor form of mystical experience of Narasappa, Gurudev Ranade (1960 : 87) states, "He (NS) visited my place, Nimbal once in a fortnight. He used to speak of the *Suluvu*- subtle movement. This movement of God is a very difficult thing to perceive. What is meant by talking about movement of God? This is the question. If I identify and mingle myself with the movement of God, it is not possible for me to do any wrong".

The second incident is with regard to the spiritual experience of sound by Narasappa. In the mid portion of the *Chowk* in Gurudev's old house, once Narasappa literally dancing, told Gurudev, "What type of house has been built! This entire house is filled with *Naad* (sound) (Sangoram 1964 : 182-83).

Narasappa Muttyan Gudi/Narasingeshwar Maharajar Gudi, i.e., NS's temple was inaugurated on 9-8-1996[6]. This temple is situated in the field of two acres at Masali and the agricultural field stands in the name of Suryakant Asangi[7]. As per the rough measurement, the total area of the temple is 11'3"(L) X 10'9" (W) and the height of the temple is 12'. This temple has a small entrance. The saffron coloured flag has been twisted at the pinnacle of the temple. While the outer portion of the temple is white-washed , the interior portion of the wall is painted with light blue colour mixed with *Chuna*. Of late (i.e. soon after the research team's visit to the spot on 2-8-2009), to enable *sadhakas* to carry out their spiritual activities in front of the temple, the iron roof and tiles on the floor are constructed.

In the *sanctum sanctorum* of the temple, *Linga* with two bright eyes on the *Samadhi* has been installed. Some photos of the spiritual leaders of certain Muths and Nimbargi *Sampradaya* are displayed inside the temple. An electric bulb can be seen. Scented sticks, *Neelanjans,* and a bell are kept in the cleanly maintained temple. One can see a mango tree just behind NS's temple. *Linga* and some other lithic idols are found beneath the tree. Before the renovation work of the *Samadhi* was undertaken, the area was full of snakes. However, these snakes harmed none.

There is a borewell with ample sweet water in the neighbouring field of 7.8 acres purchased by Hanumant

Miragi - priest[8] of NS's temple. Legend has it that NS appeared in the dream of a water diviner (water-finder) and showed the spot to dig a borewell and accordingly the borewell was dug there and plenty of sweet water was found.

Every day the priest performs *Arati, Bhajan* and sits for meditation as per the tradition followed in Sri Gurudev Ranade Ashram-Nimbal. The priest performs *Pooja* of the *Samadhi* too. Hardly one or two devotees attend such daily functions.

On every *Amavasya,* -No moon day, the present traditional head and owner of NS's temple comes from Tamba along with his kin and performs *Majjan* and *Abhishek* and Pooja of the *Samadhi.*

On the last day of *Shravana, Jagarana* is observed. Nearly 25-30 devotees take part in it and the next day *Prasad* is distributed and the expenses of this function are borne by all the participants who usually are farmers of the neighbouring areas. The expenditure of this function is about Rs. 1,200/-.

Albeit voluntary donations come for the maintenance and functions of NS's temple from the priest, farmers of the neighbourhood, Shinde and Friends' Circle-Pune etc., the over all expenses are borne by Suryakant as he has been instructed in his dream by NS that he should not ask for money from others because Lord has given him enough resources in the form of the field to meet the expenses of the temple.

The priest of NS's temple and others are contemplating on the possibility of introducing NS's Punyatithi Saptah in the temple. It is really amazing that such spiritually enlightened souls abound in India though many of them are lost today by passage of time.

Glossary :

Abhishek	-	Pouring of holy water
Agadh	-	Unfathomable
Amavasya/e	-	New Moon day
Arati	-	Ceremony of waving light
Ashram	-	A hermitage
Bhajan	-	Community singing of hymns to God
Bhoot Badha	-	Trouble caused by the ghost
Chowk	-	Square
Chuna	-	*Calcium Carbonate*
Charmuri	-	Cleaned rice soaked and parched
Farasi	-	A kind of slab
Gowndi	-	A plaster, morter worker (a mason)
Gudi	-	Temple
Jai	-	Victory
Jagarana	-	Night vigil
Kade Huttu	-	Last born
Khan	-	The space between two pillars or beams
Kirtana	-	Dancing and singing the glory of God or eulogy
Linga	-	Phallus
Maharaj	-	A great king of the spiritual world
Mahima	-	Supremacy
Majjan	-	Bathing, abulation
Mari	-	Cholera deity
Mhana	-	Say
Muth	-	A spiritual centre

Muttya	Grandfather
Naad	The mystical experience of sound
Naivedya	An offering of food
Neelanjan	A small lamp used for waving the light before an idol
Pooja	Worship
Prasad	Anything given as a blessing, a boon
Pravachana	A spiritual discourse
Punyatithi	Death Anniversary
Puran Poli	A kind of stuffed cake.

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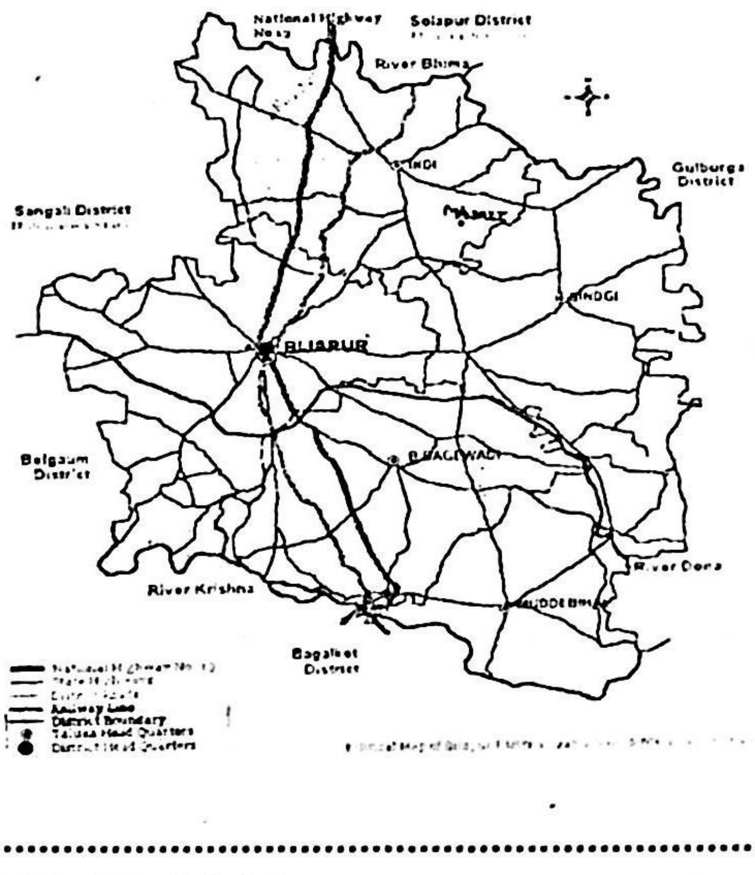
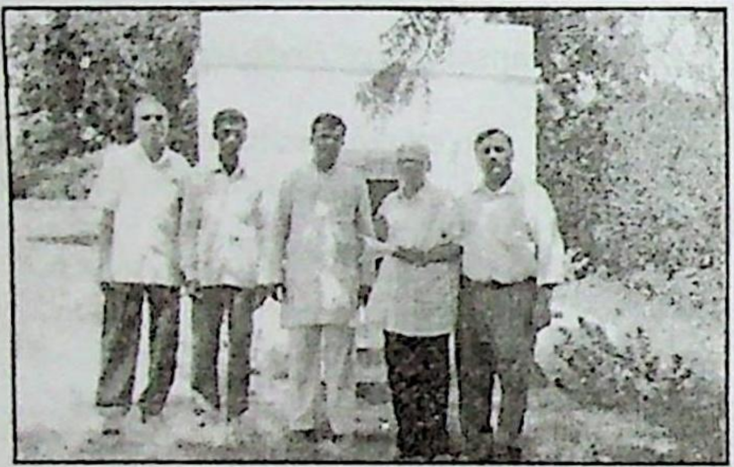
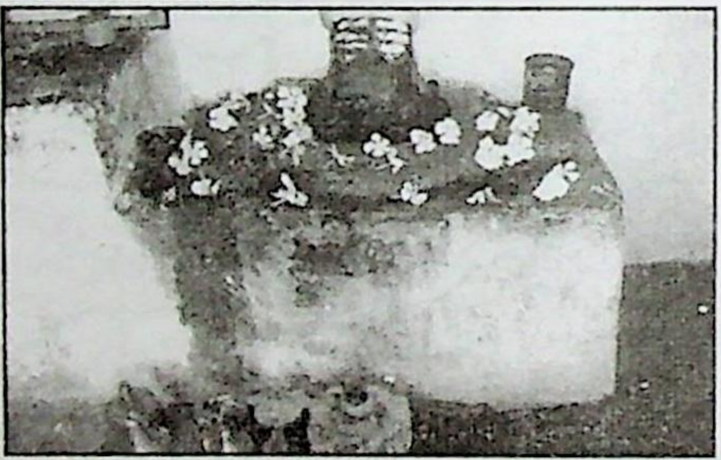

National Highway No 13
Solapur District
River Bhima
INDI
Gulburga District
Sangali District
SINDGI
BIJAPUR
Belgaum District
B.BAGEWADI
River Dona
River Krishna
MUDDEBIHAL
Bagalkot District
Railway Line
District Boundary
Taluka Head Quarters
District Head Quarters

98 years old
Narasappa.



Dr. Dabade with
team of
researchers
at Narasappa
Mutyan Gudi -
Masali

Narasappa's
Samadhi



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❑

PHYSICS OF THE **SOUL**

Dr. Hemachandra Kopardekar

Introduction

In his Presidential Address of the 13th session of the Indian Philosophical Congress held at Nagpur in December 1937, Gurudev Ranade had reviewed the discoveries in Modern Physics, Biology, Neurology etc. and explained how they all tend to prove that Spirit is the only reality, and how Western thought can be brought into harmony with the conclusions of the great Indian sages and philosophers. Much more research has taken place and books published thereafter, especially in the last two-three decades endorsing that conclusion in a very emphatic manner. Prof. Amit Goswami from USA has written a book titled *'Physics of the Soul'*, written many other articles, delivered lectures and held workshops on this and allied themes in the last 10-15 years. We can see how the conclusions of different sub-topics of the research and literature under the main theme, match with the conclusions in the Upanishads and writings of various saints from India.

Life and Death and New Physics and Science of Consciousness

Answers to questions like, what is death? What is life? What survives after death, are now being given on the basis of new physics called quantum physics on the basis of the philosophy of primacy of Consciosness. A general answer is, 'life and death are a continuum'. Something survives after death and returns in another body in another birth. This is exactly similar to the philosophy in ancient Indian treatises and particularly Bhagvadgita *'Atma na vinashyati'* (The Soul is not destroyed).

Modern science also supports the concept of a monist world that 'there is only one substance that makes the reality. The matter and energy are interchangeable, even the apparently lifeless matter has consciousness (J. C. Bose had proved this in the presence of scientists in U.K.). The consciousness in such lifeless matter may be of a very low level but there is nothing that does not have consciousness and therefore the upgradation to higher level is possible (e.g. experiments of some scientists have proved this). This is exactly what the 'Adwait (monism)' philosophy of ancient Indian scriptures has been explaining.

But the smallest particle of whatever exists may be a particle or a Wave with immense potentiality of manifesting into a variety of forms. The observer's role is also important in what manifests before him. This again confirms ancient Indian concept that all what is seen is constantly changing *(yad drushtam tat nashtam)* and nothing remains as a permanent truth except the basic reality at the root of everything (the pure consciousness - 'Brahma').

The Undivided Consciouness and its possibilities

Thus both science and spirituality consider that there exists a creative principle behind the world. That may be called the God, according to different traditions of different people in the world. From this Undivided Consciousness and its possibilities, later there emerge a separation - life and environment.

The division of consciousness into two separate beings becomes more and more sophiticated as cells conglomerate. Eventually with the development of the brain, we see the world as mental objects separate from meaningful objects. Science within consciousness gives a clear definition of life and death. Death occurs when consciousness withdraws its self-referential supervention from the living matter.

When death occurs, what remains and continues to exist is a particular type of memory of all that was experienced before death and further expectations to be experienced are gathered during the life in the form of energy (manomaya sukhshmadeha), which then manifests in a new body suitable for completing the tasks unfinished in the earlier life.This cycle continues till all such desires stop accumulating and disgust is developed for this routine and instead a desire is developed to unite with the original pure consciousness the bliss the 'brahma'.

The body that is manifested and visible is the Physical body. The Vital body is the driving force for activities of the body as may be needed to fulfill all the tasks which are guided by the Mental (manomaya) body which is acting in the contexts set by the theme body (supramental intellect). Thus the physical body is the hardware in which the software made up of vital and mental body is provided. The supramental is a collection of various themes from which some are borrowed for a particular life.

Who we are ?

It is in this context of science based spiritual considerations of life we have to consider who are we. For this purpose we have to analyze the five bodies stated above. We find that other than the physical body, the other bodies carry some identity from one life to the next life. Brahma, the bliss body comprises all creatures, manifestations happen within it, without affecting it. Functioning of the others - the intellect, the mental and the vital bodies can be looked from the angle of science and spiritual aspects. The mechanism of transferring the tendencies from one life to the other will then be clear.

Quantum Self and Quantum Monad

In the quantum measurement involving us as observer is the actual manifestation *(vyakt)* based on the memory which is called 'content memory' like an audio, video tape and is the personal history with which we identify. For example I am so and so, born at such and such a place, and living in such and such a place etc. The other memory is more subtle and is activated in certain circumstances, prompting to take certain action according to the past learning. This can of course suggest alternatives and their results. All this can be interpreted in our normal language as the work of our mind *(manas)* and intellect *(buddhi)*. All actions obey quantum laws and complicated mathematical equations but we need not enter into that. What we have to understand is that the physical body acts in the context of those promptings from the memory of the vital and mental bodies and their conditioning in the past, which in fact is the character of a particular person (habit is a conditioning of certain actions repeatedly taken in the past which makes that particular character).

This also gives a scientific reason why we should cultivate a good behaviour, seek the guidance from an enlightened Guru, develop *Sattwa Guna* (good creativity drive) and avoid excess of *Rajo Guna* (a drive for acquisition of many things not in the ultimate interest) and *Tamo Guna* (a drive towards conditioned actions which may be bad in the ultimate interest).

Thus in reality we are a kind of a quantum monad *('Chidanu'*or the soul with certain carnate characteristics) with certain character - a group of tendencies or dispositions accumulated as a result of work and living styles in various lives, though originally a part of the original pure consciousness but forgotten that identity while taking smaller part in a particular form in life and have acquired a particular identity through those life-experiences. This character continues in the next life along specific lines (the ego content), the disposition that acted as context for those lines continues. It is this identity, the quantum monad, that survives and goes from one life to another. This quantum monad is the intermediate between the quantum self (the pure consciousness - *paramatma*) and the ego (*jivatma*).

Death and opportunity to review life at that time

There is a lot of research material about the feelings of patients on death-bed and it is concluded that the normal reactions of such patients on the death-bed are as follows -(1) denial - why should this happen to me - a sort of internal conflict and guilty feeling. (2) Anger why me, why not to bad people? (3) Bargaining - I will be good if I live, a miser will say I will donate etc. nobody generally keeps these promises though. (4) Depression when bargaining fails, and the inevitable is known, there is surrender and unreality of the ego may become clear. (5) Acceptance - Depression ends and with open mind, ego limit may be given up and leap may occur and inner peace comes. If the quantum monad (*jivatma*) gives up all ego and realizes his oneness with quantum Self (*parmatma*) he gets freed from the cycle of birth and death. Otherwise he enters into a new life.

A great deal of scientifically carried out research and published material is available on near-death experiences and recollection of earlier lives. The conclusion drawn from such material can be summarized as (1) Most of them had an altered state of consciousness, feeling of peace pervading; (2) Many had outer body looking at their body undergoing surgery; (3) They were at the threshold of another reality; (4) They saw a light at a distance, a light of great nonglaring intensity, beauty and love, some others saw a spiritual figure or relatives. (5) Many had life-review experiences. (6) Many had experience of heavenly realms of great beauty and oneness with all things and beings, some had hellish experiences. (7) Now they are told to go back as their Earthside experience is not yet completed.

The Life Journey from Ego-Persona to Quantum Monad

If one has cultivated mainly bad habits and tendencies and remembers, what has still remained to be acquired in the same type of life, the monad again enters into a new body and continues to fulfill those desires. If however he has done something good, acquired good tendencies and remembers those he has an opportunity to get freed from the cycle of life and death, merges into pure consciousness or at least chooses such a body and life that will help him to develop good tendencies and habits which can ultimately give him the freedom and then merge into pure consciousness. Hence it is important to understand the purpose of all what we do in the life and is it helps us develop the neede tendencies to acuire the ultimate freedom. At certain stage we may get tired of collecting all those memories or the undesirable 'sanskaras' and develop a yearning to merge back with original pure consciousness at the time of the death, in a particular life. *The Bhagvadgita,* all the saints and many scriptures in various religions and traditions tell the same that the last desire at the time of death decides your future life or freedom from life and death, and to bring that desire before you at the time of death, you must have developed a yearning for the same. Here, as mentioned above, the role of Guru and the efforts for self-improvement, study of selected scriptures like the Gita or any other text according to one's religion, are very important. If the necessary collection of good tendencies is developed, then at the time of death in that life the *Jivatma* may then want to become one with *Parmatma*, or the part of consciousness which had forgotten the origin, may remember its origin and unite with the same.

The actual path to be chosen in the above process also depends on one's own characteristics or dharma (not in the sense of religion but in the sense of acquired habits). (1) Awakening *Buddhi* - a quantum leap - How he can go beyond the ego is the main question before him. He has to be creative, choose a path, work on it and acquire needed insight and realize his goal. Awakening buddhi is a quantum leap which will change his life and make him go towards his goal. (2) Quantum-Self Experience - He can follow procedures like Raj-Yoga for getting the experience of quantum self - concentration, meditation, Samadhi. (3) Loving all - *Bhakti* and a quantum leap, all are rooted in the same self, the universal self. (4) Underming the ego's simple heirarchy in favour of tangled hierarchial self beyond ego - giving up doership - karmayoga - I am simply a causal connection - and working with freedom and creativity. (5) Identifying with vital-physical body - hathyoga, tantra yoga - meditating on the flow of 'Prana' and find a sudden insight a new mode of prana without the intermediary of mind-brain - awakening the root energy - *'Kundalini Jagaran'*. All these methods support one another. A lot of research is going on to explore this.

All these efforts are for preparing for the next leap at the time of death and one could get freed if one has gone through the process rightly then he can see the light at the time of death instead of remembering all those ego creating life experiences which make him enter into another life again. If he has really come closer from the identity with quantum monad to the identity with Quantum Self - the pure consciousness, he can unite with it. Because he is really the same.

Here we can remember the essence of all the scriptures, Aham Brahmasmi (I am that) Sarvam Khalumidam Brahmam (all this is the ultimate Reality the Brahma). Tattvamasi (that thou art).

Concluding Remark

Thus the physics of the soul points out to the basic unity of all and also to the way of life one should choose.

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PRAYER AS A **PATHWAY TO GOD**

Hemant K. Desai

Psychologically speaking, a Prayer is an Affirmation. It is an affirmation in the belief of the existence, and confirms the existence of the unseen reality that every saint, sage, mystic and yogi has recommended as a *Pathway to God.* Prayer is an experience that has to be practiced, to be realized as a direct connection with what Mystics and Sages have called the *Higher Power*. By whatever name one may call this Super-Power (e.g., God, Jehovah, Brahma, Allah, and so forth), through prayer, one can strengthen the self-esteem that is needed to deal with the vicissitudes, or the ups-and-downs of daily living. That is one of the primary reasons that all religious traditions recommend prayer as a powerful Pathway to God. It may be a devout Hindu's daily repetition of the *Gayatri Mantra,* the faithful Christian's *Hail Mary*, the Sikh's call of *Sat Shri Akaal*, or the Islamic *Namaaz*. Prayer, in whatever form, is not merely an affirmation but, in the ultimate sense, it is a powerful method of experiencing one's true nature, that of existence as a spiritual being. In other words, Prayer is a route to Self-Realization.

Prayer helps to focus the mind, provides the faith to deal with crises, and acts as a mystical *Mantra* that gives tremendous relief from the stress and strain that accompany contemporary life. Therefore, prayer-in whatever modality or religious tradition that suits a particular devotee - is a useful technique that as a habit can virtually improve one's personality. Regular prayers provide people with the confidence required to rise above life's sadness, boredom and joy, and give those who pray the hope of a better tomorrow...

That the act of prayer can bring wonderful results is now being validated by scientific research in transpersonal psychology (the sub-area of the social sciences that deals with the spiritual aspects of life). For example, studies conducted by the Noetic Sciences Institute in California, U.S.A., shows that those who pray regularly - (whether at home, in church, temple, mosque, synegogue or other places of worship) - have significantly improved their physical and mental health, their will-power and creativity, their interpersonal relations, and their career prospects. Research by an American medical doctor, Bernie Siegel, M.D.,- an oncologist, in his best - selling book *(Love, Medicine & Miracles)* found that prayers can actually cure diseases, and reverse illnesses and conditions, such as cancer and diabetes, which were previously thought to be incurable.

Prayers at times can produce wonderful events and opportunities for the sincere devotee. They open the door to the spiritual life where a *Sadhaka* or devotee discovers that there exists a definite and rather simple way to communicate in a direct manner with the spiritual aspects of the mind. In my own counselling practice, I often recommend prayer as a way of healing mind and body and discovering the soul. Beginning and ending one's day with a prayer, affirmation or *mantra* is a sure-fire method of improving the quality of one's life. Words alone cannot describe the power of prayer, it has to be experienced. Needless to say, the guidance of a spiritual teacher or Guru, and a time-tested affirmation is helpful.

One example of a prayer that I have found immensely helpful in my own spiritual search is to repeat, before resting at night, is the simple affirmation : *'As I lay myself down to sleep, I pray the Lord my soul to keep. And, if by chance I should not wake-up, I pray the Lord, my Soul to take!'* This type of a 'secular prayer' does not need any subscription or belief in a particular faith, deity or religion thus could be termed secular spirituality. After all, what better way is there to call upon the Almighty into one's life than Prayer? Try it for yourself, and you may find the results to be amazingly helpful!

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Readers' Column

Dear Editor,

The journal *Pathway to God* has been scholastic and scholarly offering a saga of thoughts to the intellectual elites across the world. I wish the *Pathway* would make a pathway intc the lives of average readers too.

Prof. Dr. Madhumati Kulkarni, the present editor with her unmatching zeal, refined skills-set, honesty and above all the faith in the mission will take the *Pathway* to newer heights and fresher horizons.

- Prof. M. V. Bagi,

Head, Dept.of English, K.L.E.'s Lingaraj College, Belgaum. Cell· 9980125689

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Dear Editor,

ಸಂಪಾದಕರದಲ್ಲಿ ವಂದನೆಗಳು,

ತಾವು ಕಳುಹಿಸಿಕೊಟ್ಟಿರುವ ''ಪಾಥ್ ವೇ ಟು ಗಾಡ್'' ಜನೇವರಿ-ಮಾರ್ಚ 2010 ತ್ರೈಮಾಸಿಕ ಪತ್ರಿಕೆಯಲ್ಲಿ ಅನೇಕ ಗಹನವಾದ ವಿಷಯಗಳು ವಿವರಿಸಲ್ಪಟ್ಟಿವೆ. ಜ್ಞಾನೇಶ್ವರರ ಪ್ರಾರ್ಥನೆ, ''ಕಾನಡಾ ಹಾ ವಿಠ್ಠಲ ಕರ್ನಾಟಕು ॥ ಯೆನೆಮಜ್‌ಲಾವಿಯಲಾ ವೇಡು ॥'' ಅಂದಿನ ಕಾಲದಲ್ಲಿ ಕರ್ನಾಟಕ ಮತ್ತು ಮಹಾರಾಷ್ಟ್ರದಲ್ಲಿ ಆತ್ಮೀಯ ಬಂಧುತ್ವ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ಗಾಢತೆಯನ್ನು ತೋರಿಸುತ್ತದೆ. ಸಂಪಾದಕೀಯದಲ್ಲಿ ಕೂಡಾ ಆಧ್ಯಾತ್ಮದ ಸೂಕ್ಷ್ಮ ಧ್ಯಾನ ಇದೆ. ಪೂಜ್ಯ ವಿನೋಬಾ ಭಾವೆ ಅವರು ಹೇಳಿರುವ ದೇವರು, ದಾರಿ ದೀಪ ಇವೆಲ್ಲ ಆಧ್ಯಾತ್ಮದ ಚಿಂತಕರಿಗೆ ಮಾನಸಿಕ ನೆಮ್ಮದಿ ನೀಡುವದಕ್ಕಾಗಿ ಪೂರ್ವ ಕಾಲದಲ್ಲಿ ಋಷಿಮುನಿಗಳಲ್ಲಿ ಹಾಗೂ ಆ ಒಂದು ಅಗಾಧ ಶಕ್ತಿಯನ್ನು ಕಂಡುಕೊಂಡ ಚಿಂತಕರದಲ್ಲಿ ನಾವು ಹಲವಾರು ಜನರನ್ನು ನೋಡುತ್ತೇವೆ.

ದಿ. ಶ್ರೀ ಪಿ. ಡಿ. ಧಾರವಾಡಕರ ಚಿಂತನೆ ಮತ್ತು ಶಂಕರಾಚಾರ್ಯರ ಮಾರ್ಗದರ್ಶನದ ಹಲವಾರು ವಿಷಯಗಳನ್ನು ವಿವೇಚನೆಯೂ ಈ ಪತ್ರಿಕೆಯಲ್ಲಿದೆ.

ಶ್ರೀ ಶಿವಲಿಂಗವ್ವಾ ಇವರ ಆಧ್ಯಾತ್ಮಿಕ ಚಿಂತನೆ ಬಗ್ಗೆ ಹಲವಾರು ಮಹಾನುಭಾವರು ತಮ್ಮ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತ ಮಾಡಿರುತ್ತಾರೆ. ಏನೂ ಕಲಿಯದ ಅಥವಾ ಸ್ವಲ್ಪ ಅಕ್ಷರ ಜ್ಞಾನ ಇರುವ ಈ ತಾಯಿ ಹೊಂದಿರುವ ಆಧ್ಯಾತ್ಮದ ಮೌಲ್ಯಗಳ ಬಗ್ಗೆ ಇಂದು ಹಲವಾರು ಆಧ್ಯಾತ್ಮ ಚಿಂತಕರು ಚಿಂತನೆ

ಮಾಡಬೇಕಾಗಿದೆ.

ದೇವರ ಜೊತೆಗೆ ನಮ್ಮ ಸಂಬಂಧದ ಬಗ್ಗೆ ಶ್ರೀ ಗೊಂದವಲೆಕರ ಮಹಾರಾಜರು ತೋರಿಸಿರುವ ದಾರಿ ಹಾಗೂ ಶ್ರೀ ಅರವಿಂದೊ ಅವರ ವಚನ ಮತ್ತು ಗೀತೆಯ ಬಗ್ಗೆ ಅವರು ಮಾಡಿರುವ ಆಳವಾದ ಚಿಂತನೆ, ಆಧ್ಯಾತ್ಮದ ಶಕ್ತಿಗಳನ್ನು ಓದಿದಾಗ ತುಂಬಾ ಸಂತಸವಾಗುತ್ತದೆ.

ಜಗಜ್ಯೋತಿ ಬಸವಣ್ಣನವರು ಹೇಳಿರುವ ಮಾನವ ಹಾಗೂ ಭಕ್ತಿ ಕುರಿತ ವಿಚಾರಗಳು ಅಗಾಧವಾದುವು. ಅವರಲ್ಲಿರುವ ನಿಷ್ಠೆಯಂತೆ ನಾವೆಲ್ಲರೂ ಗುರುವಿಗೆ ಶರಣರಾಗಲೇಬೇಕು. ಯಾವುದೇ ಧರ್ಮದಲ್ಲಿ ಆ ಒಂದು ಶಕ್ತಿ ಪಡೆಯುವ ಚಿಂತನೆ ನಡೆದೇ ನಡೆಯುತ್ತದೆ.

ಶ್ರೀ ರಮಣ ಮಹರ್ಷಿಯವರು ಸೂಚಿಸಿದ ಪ್ರಕಾರ ಮೊದಲು 'ನಾನು ಯಾರು' ಎನ್ನುವುದನ್ನು ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಆತ್ಮಜ್ಞಾನ, ಶರೀರ, ಮನಸ್ಸು, ಆತ್ಮ ಮತ್ತು ಶಕ್ತಿ ಈ ಎಲ್ಲವನ್ನು ಅರಿತುಕೊಳ್ಳುವುದು ಅಷ್ಟೊಂದು ಸುಲಭವಲ್ಲ. ಸಾಧಕ, ಸನ್ಯಾಸಿ, ಗೃಹಸ್ಥ ಇವರಲ್ಲಿ ಜಂಭ ಸೇರಿಕೊಂಡರೆ ಅದು ಸಾಧಕನ ಸಾಧನೆಗೆ ಬಾಧಕ ಮತ್ತು ಮಾರಕ. ಹೀಗೆ ಹತ್ತು-ಹಲವಾರು ವಿಷಯಗಳನ್ನೊಳಗೊಂಡ ಈ ಆಧ್ಯಾತ್ಮದ ತುಂಬು ಲೇಖನದ ಮುದ್ರಣ ಕಾರ್ಯವನ್ನು ಮಾಡುತ್ತಿರುವ ಎ.ಸಿ.ಪಿ.ಆರ್.ದ ಕಾರ್ಯವು ಸ್ತುತ್ಯಾರ್ಹವಾದುದು.

ಪೂಜ್ಯ ಗುರುದೇವ ಡಾ|| ಆರ್.ಡಿ. ರಾನಡೆ ಅವರು ಹಾಕಿಕೊಟ್ಟಿರುವ ದಾರಿಯಲ್ಲಿ ಕಾರ್ಯ ಮಾಡುತ್ತಿರುವ ಈ ಸಂಸ್ಥೆಯು ನಿಸ್ಸಂದೇಹವಾಗಿ ಬೆಳಗಾವಿ ನಗರಕ್ಕೆ ಮೆರಗು ತಂದು ಕೊಟ್ಟಿದೆ. ಇದು ನಿಜವಾಗಿಯೂ ಅಭಿಮಾನದ ಸಂಗತಿ. ಈ ಶುಭ ಸಂದರ್ಭದಲ್ಲಿ ನನಗೆ ಆತ್ಮೀಯರಾದ ಶ್ರೀ ಎಂ. ಬಿ. ಝಿರಲಿ ಹಾಗೂ ಆಡಳಿತ ಮಂಡಳಿಗೆ ಮತ್ತು ಸಂಪಾದಕ ಮಂಡಳಿಗೆ ನಾನು ಚಿರಋಣಿ. ತಮ್ಮ ಈ ಶುಭ ಕಾರ್ಯಕ್ಕೆ ಶುಭ ಕೋರುತ್ತ ಧನ್ಯವಾದಗಳನ್ನು ಹೇಳುತ್ತೇನೆ.

ವಂದನೆಗಳು,

ಮಲ್ಹಾರಿಗೌಡಾ ಎಸ್. ಪಾಟೀಲ
ಮಾಜಿ ನೀರಾವರಿ ಸಚಿವರು ಸಂಪಾದಕರದಲ್ಲಿ

Dear Editor,

The Pathway to God Jan.-Mar. 2010 issue contains a number of thought provoking subjects. Jnaneshwara's 'Kanada ha Vithalu Karnataku' reveals the intimacy between Karnataka and Maharashtra and shows the spiritual intensity. Even the editorial has a subtle spiritual trend. Words of Vinoba Bhave give succour to spiritual thinkers.

The journal also touches upon the tremendous spiritual strength of ancient Rishis of this land.The issue also contains Late Shri. P. D. Dharwarkar's thoughts. Shri. Shankaracharya's preachings too are discussed. The illiterate Shri Shivalingavva's spiritual values leave the reader wonder at the spiritual heights she had reached.

Words of Shri Gondavalekar Maharaj and those of Sri Aurobindo on the Gita are enlightening.

Basaveshwara's thoughts on devotion and humanity are remarkable. All these reveal that in every Dharma there is a force to derive spiritual strength. Ramana Maharshi's words to understand 'Who am I' is meaningful albeit it is not easy for a layman to understand the relation between body and spirit.

On the whole Pathway to God is replete with a vast variety of soul food. Indeed ACPR is worthy of praise to publish such a quarterly journal. That it is following the path shown by Dr. Gurudev Ranade is a feather in Belgaum City's cap.

I heartily congratulate my friend Shri M. B. Zirali, Members of the Board of Trustees and those of the Editorial Board.

19-04-2010 - Malharigouda S. Patil,
Former Minister for Irrigation, Govt. of Karnataka.

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Dear Editor,

The article 'Spiritual Basis of Sri Aurobindo's Savitri' (Vol. 45, No. 2, Jan-Mar. 2010 pp. 31-38) was the most valuable contribution to Pathway to God that put Sri. Aurobindo's rather complex philosophy and practical Integral Yoga into a lucid and succinct manner making it easy to understand and appreciate.

Many thanks for publishing such a very well-written piece that really helped me to appreciate Sri. Aurobindo's work in a new light. Please keep up the good work!

Regards and best wishes from a well-wisher of ACPR and regular subscriber to PTG.

16-4-2010 - Hemant Desai, Mumbai.
hemantkdesai@yahoo.com

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SOME IMPORTANT WORKS ON THE SAINT OF NIMBARGI & HIS TRADITION

1) Maharajarawara Vachana (1908) -Babacharya Kavya, Bijapur By Babacharya Kavya.

2) Maharajaravara Vachana - Shri Nimbargi Maharaj Yanchya Vachanachi Moola Samhita- Tatha Acharanache Moolatatva- Kannada Samhitecha Marathi Bhavanuvada, (1989, Ist Edn.), Sunanda Shintre & Ashwini Jog - Solapur. By Padma Kulkarni (Translator).

3) Dhyana-Bodhasudha (1995, Ist Edn.), A.C.P.R., Belgaum. By Manohar Shrinivas Deshpande (Moola Rachanakar) Manoharsuta Govind (Sangraha Ani Anuvad).

4) Sri Gurulinga Geeta (1985), S. V. Sahasrabuddhe, Sangli.

5) Shri Samartha Sadguru Gurulingjangama Maharaj yanche Bodhamruta (1990, 2nd Edn.) Shanti Kutir, Kannur. By Shri. S. S. Ganapatrao Maharaj Kannur (Sampadak) S. S. Vaidya and Mukta S. Vaidya (Marathi Translators)

6) Nimbargi Sampradayachya Itihasatil Soneri Pane (2000, Ist Edn.) Ashwini Jog, Anjali Kannur-Solapur. By Padma Kulkarni.

7) Nimbargi Sampradayachya Itihasatil Soneri Pane (2004, 2nd Edn.) Ashwini Jog, Anjali Kannur-Solapur. By Padma Kulkarni.

8) Nimbargi Sampradayachya Itihasatil Soneri Pane (2008, 3rd Edn.) Ashwini Jog, Anjali Kannur-Solapur. By Padma Kulkarni.

9) Pictorial History of Nimbargi Sampradaya (2000, 2nd Edn.) Sri Gurudev Ranade Samadhi Trust, Nimbal (R. S.) Planned by Gurudev R. D. Ranade.

10) Nectar of Illumination (1975), Mrs. Bhagawat, Poona, By S. Gajendragadkar, S. Bhagwat (Translators of Bodha Sudhe).
11) Silver Jubilee Souvenir, Vol. I (1978, Ist Edn.), A.C.P.R. belgaum. By K. D. Sangoram, M. S. Deshpande (Eds.)
12) Sociology of Religion : A Case study of Nimbargi Sampradaya (1998, Ist Edn.) Mangala Publications, Mangalore. By K. B. Dabade.
13) Nimbargi Maharajar Bodha Sudhe (2nd Edn. 2000) Shri Gurudev Ranade Samadhi Trust, Nimbal (R.S.)
14) Shri Nimbargi Maharajarawara Bodha-Sudheyu (Padya Roopa) (1952), K. D. Sangoram, Athani. By M. S. Deshpande (Translator)
15) Maharajaravara Vachana - Shri Guruling Jangam Maharajar Neetya Kuritu Vachanagalu (2000, Ist Edn.) Ashwini Jog, Anjali Kannur - Solapur. By Sunanda Hangalkar (Sampadika)
16) Shri Nagappa Neelvani Ivaru Sangrahisida Padagalu - Shri Nagappa Neelvani yani Sangraha Keleli Pade (2003, Ist Edn.) B. R. Kulkarni - Solapur. By B. R. Kulkarni (Sampadaka)
17) Various poems of the Saint of Nimbargi are transcreated into English by Prof. Yashwant Achar, Udupi and the same are published in some issues of Pathway to God (Quarterly) from time to time, A.C.P.R. Belgaum.
18) The Saint of Nimbargi (The documentary Film)
By Prof. B. R. Kulkarni, Solapur.

-Compiled by : Dr. K.B. Dabade, Udupi.

BOOK REVIEW

REFLECTIONS ON REALITY
By : Jeffery Hopkins
Motilal Banarasidass Publishers Pvt. Ltd. Delhi.
First Ed. 2006. Price : 695. Pp. x+597.

The book under review, "REFLECTIONS ON REALITY" is an advanced study of Tibetan Buddhism. The author is a Professor of Tibetan and Buddhist Studies at the Virginia University and has translated and edited Rev. Dalai Lama's *"The Meaning of Life"* (2000) and *"How to Practice"* (2002). The book under review here is a commentary on the teachings of Shakhyamuni Buddha as in "Mind-only *(cittamatra)*, the Middle Way Autonomy *(svatantrika madhyamika)*, and the Middle Way Consequence *(prasangika madhyamika)* Schools of Tibetan Buddhism". It brings out the differences in these schools of thought on the relationship between two types of emptiness *(shunyata)* and the nature of the object. The main thurst here is onthe Teachings of Dzong-ka-ba and his Gel-uk-ba followers in the Mind-Only (*cittamatra)* School as depicted in his *"The Essence of Eloquence".* (1407-1408).

Apart from the classical Buddhist Thought practiced in Tibet, there are a number of variations in the practices of Buddhism in Mongolia, Manchuria, Ladakh, Sikkim, Bhutan, Nepal, Sri Lanka, Burma, Thailand, Korea, Japan, China, etc. The emphasis here is on the Teachings of Dzong-ka-ba's "The Essence of Eloquence". As the author puts it, the aim of this book is to stimulate a lively discussion on the metaphysical imagination "nature of things" *(svalakshna),* identifying the teachings in the first wheel of doctrine, and it is a continuation of the work of the author in his first volume; Shunya in Cittamatra School of Buddhism. This is the outcome of the author's intensive study, practice, and research over a period of eighteen years in Buddhist monasteries in Tibet and Buddhist Colleges in Karnataka.

Some of the controversies raging the Buddhists schools of the Hinayana, Mahayana,Madhyamika also hold good to other philosophies. No one is free from these differences since it is obvious that people hold on to different views till they are enlightened! Dualities exist until one reaches the apex of Unity Consciousness. The seen and the seer are the same in unity and these remain 'Two' for ever for all practical purposes to all earthlings. There is no way out of this except in transcendental meditative [TM.] state. This issue is also debated here.

Later teachers like Gel-uk-ba and other scholars examine Paramarthasamudgata's question to Shakyamuni Buddha about apparent contradictions in his teachings (turning the First Wheel). Paramarthasamudgata (a Supramundane Victor or 'The One-That-has Gone-Thus-Far') asks three questions to Shakhyamuni and describes the mode of Buddha's pronouncement of doctrine in the turning of the first wheel. He spoke of many things about the nature of the world apart from; the own Character of aggregates, Character of production, Character of disintegration, abandonment and thorough knowledge, sense speres, dependent-arising, and the foods. He also spoke of the own-character of the four 'mindful establishments', as well as speaking of (their) classes of discordances, antidotes, meditation, production of that which has not been produced, the abiding of that which has been produced, non-loss arising again, and increasing and extending and the whole gamut of the nature of existence. This gives us a clue as to the nature of the difficult terrain of the *'path of nirvana'*.

Unless one gets a clear picture of the true nature of this Creation, of this objective world, the changing kaleidoscopic picture of the fleeting world of objects on our mind screen, it is very difficult to attain to higher and higher levels. As one raises his consciousness to higher levels the true nature of objects is revealed to our inner eye and, our attachment (*moha*) to the worldly objects automatically drops. One cannot reach the state of *nirvana* without dropping attachment to things.

We are fortunate in having a Monastic University with Colleges of Buddhist Studies-Shar-dzay (East Point) College of Gan-den (jouous) and the Jang-dzay (North Point) College in Mundagod (Uttara Kannada District). There is also a Buddhist Camp near Kushalnagar (Kodagu District) with its own School. The author stayed in Mundagod in Karnataka and carried out intensive studies and the findings are very interesting for all those who want to know the Mind of Buddha and the interpretation of His Teachings by his followers in the later centuries.

In Buddhism, as in other religions this higher state of realization is very difficult and the student has to undergo rigorous training for a long time in monasteries and schools. The students are initiated into monastic way of life very early and instructions are provided to enable them to study, practice and specialize in Buddhist teachings.

How often we find the renderings of a great teacher is at great variance from what is practiced and, over time and distance these got more distorted. It is needless to state here that what the great teacher, the 'Enlightened-One' said can never be fully understood by his followers; even his close disciples and associates cannot understand unless they are also of the same mental caliber and spiritual stature. One has to reach the height of consciousness (*prajnya matta*) of his master to know him well. In this sense, the great Acharyas-Shankara and Madhwa too have been misunderstood by their followers and their teachings have been misinterpreted. In their emotional state of reverence and fear these followers have put their own mental formulations without paying heed to what their master said. Dvaita doctrine has been so misunderstood and that today it is at great variance from what its proponent Madhwacharya taught or said. Only a Madhvacharya can restate the doctrine and none else. What all his disciples teach and practice (if at all they do!) today in the name of the great master is simply irrational, untenable, and unacceptable to all those who are rational and scientific in their approach to spirituality.

The background to spread of Buddhism and Shaivism is quite interesting. Shankaracharya travelled all over India by foot and tirelessly worked for the propagation of Advaita doctrine at a time when Buddhism and Jainism were still influential and powerful. 'Shaivism', particularly the one *(trika-shastra or shaivagama shadtra)* that was in practice in Kashmir was under onslaught of constant Muslim invasions in addition to tribal warfare. It was a constant intellectual dispute and fight among the different schools of thought within each sect. What the early scholars taught and practiced gradually became so diluted over time and distance that it is now irrelavent. Today, everything is an abberation and religions based on these principles are becoming obsolete!

In the light of these observations it is interesting to note how differences existed among the Buddhist schools of thought. Many Western scholars have done wonderful job in presenting different views and we must be thankful to them. Prof. Jeffery Hopkins has taken up "The Essence of Eloquence" of the *"cittamatra school of thought of Dzong-ka-ba.** [Estd. 1409]. Shakhyamuni Buddha became enlightened at his age of thirty-five in 528 B.C.E. although some put it much earlier (in Tibet). It seems his teachings for over forty five years after Enlightenment covered a wide-ranging topic of Reality of Existence, Maya or Mithya Vada (Illusion), Nature of Reality, Objective Reality and substence, Subjective Reflections, etc. the most beautiful thoughts that emerged from these great Minds are that of Restatements of the Vedic Texts and Upanishad Doctrines. This makes one point very clear, i.e., Shakhya Muni Buddha has never departed from the true meaning, purport, and spirit of these ancient scriptures. Buddha's approach to study is called the Buddhist triology of *hearing, thinking, and meditating.* In the very step of this triology, i.e. hearing, the disciples, being at a far lower caliber of understanding than their master, fail to grasp the correct meaning and purport of what they heard and this distorted the whole teaching! Even the five close associates of Buddha, although learned and ardent, failed to grasp it. It reminds me of the First Preaching of the 'Enlightened-One' was to the Birds, the Deer and the elephants as depicted in Darjeeling! Most of the time, The Master was silent and the disciples, mostly older than him, sat quietly and dispersed with bliss!

The beauty of the sermons of the Great Master, The Enlightened-One, is that he catered to all levels of devotees and the learned disciples misinterpreted this as controversial and inconsistent and started different schools of thought after the Nirvana of the Master. Consequently there came Rice Mound and Retreat Hermitage (Rat/Mouse Hermitage) and Se-ra (Rain of Hail) University of Dre-bung of Jam-yaang-cho-jay, Joyous University (Ganden) of Hlhasa (The Maitreya School). One of the profound achievements of these Colleges* is that it offered scope for anybody from any lower class to ascend intellectually to higher classes and to the very top of the intellectual hierarchy at College and University levels.

Some of the important topics discussed in this book, besides the background study (Faith, Reason and Mystical Insight) are :

I. Religious significance of the three natures of Phenomena (Bondage and Release : Ignorance and Wisdom), Transformation, Supernatural Guidance and Need for analysis.

II. Examining the Sutra; Unraveling the Thought (First Two Wheels of Doctrine),

III. Thoroughly Established Nature Endowed with Buddha Qualities,

IV. Views on the Two Emptiness, and

V. Undermining Error (Reasoning against Illusion; Dread of Reality)

Paramarthasamudgata describes the mode of Buddha's pronouncements of doctrine in the turning of the first wheel of doctrine, thus :

i. Svalakshana of the *padartha* of the aggregate. Vyutpatti, lakshana, svabhava, nature of the eight-fold path of Superiors and their opinions of production, antidotes etc.

ii. In the turning of the Second Wheel of Doctrine, he says, *"All phenomena are natureless, unproduced, unceasing, quiescent from the start, and naturally thoroughly passed beyond sorrow."*

iii. He asks the question "What is the meaning of this saying"? He states that both wheels require interpretation and thus it is clear that a question about the first wheel is implicit. Paramarthasamudgata (the Supramundane Victor) is concerned with Buddha's thought behind the teachings in both wheels of doctrine.

This Paramarthasamudgata (the one who is also *'enlightened'* but, one step below, nearer to the Buddha) asking the questions. He is supposed to be next in hierarchy to Buddhahood, reaching ultimate reality, and as such has no qualms in asking the question. Not, that he does not know the answers. It is just to make these points clear to other less fortunate spiritual seekers (*sadhakas*) and laymen alike that he ask these questions to the 'Enlightened-One', the Buddha (The 'One-Gone-Thus' / *'tathagata'*). This reminds me of the Vijnyanabhairava where Devi asks Parameshvara about the secret of creation and the troubles and travails of the common people.

Bhairavi/Parvati says, "Not that I do not know at *'pashanti'* (Rushi) level seeing the *'Para'* (Parabrahman), but to make the ordinary folks of the mundane world understand in their *vaikhari* (words) that I am askig you these question".

Why should one be concerned with these questions about the reality of the objective world? It is necessary to know the *things as they are* instead of what they appear to be and, there is no other way but to be very clear as to the 'Reality of Existence. *'The path of nirvana is not easy.* There is a veiling, *mayiya avarana* of Shiva as in *Shaivagama shastra, an apourusheya* dated prior to the Vedas.

The objects have their own *svabhava, svalakshana. They exhibit certain qualities which cognized by us, by our consciousness, mind or senses. We often impute certain qualities which are not their natural quality. The very quality of the object exhibited is either acquired or a mere reflection. And this book tries to reflect on Reality. In fact, the object does not have its own existence since it exists in our mind; it is projected as an idea, a 2-D / 3-D or multi-dimensional picture on our mind screen. It is abstract in the beginning and gradually takes shape only if we give it a focussed attention. The state of nirvana brings out clearly the fact that annihilation of all thoughts only reveals the Brahman !*

All are Buddhas in the strict sense of the term in their *early state of absolute innocence and a state of psychic equilibrium. The world begins with the vibration of the 'citta' - the thinking Mind, and the working Mind, and mental aberrations cause disillusionment. Meditation restores the mind to its former pristine purity and merges it in pure Consciousness.*

There are questions of Representation compatible with External Objects, Idealism compatible with seeing Things *as they are,* and Emptiness compatible with Idealism.

The Enlightened-One, the Buddha gives answers to Paramarthasamudgatha (One next to the Highest, albeit the Enlightened-One) first, by praising him, and then by an indication that he would give the answer, thus, *"All phenomena are natureless; all phenomena are unproduced, unceasing, quiescent, from the start, and naturally thoroughly passed beyond sorrow".*

"Those imputational characters are the ones posited by names and terminology" and do not subsist by way of their own character. Therefore, they are said to be "character-non-natures", i.e., those which are the other-powered characters of phenomena; and, they arise through the force of other conditions and not by themselves; they are natureless by virtue of being natureless both in terms of production and in terms of the ultimate. They are ultimate-non-natures. It is the ultimate, and the ultimate is distinguished by just the naturelessness of all phenomena; therefore, it is called the 'ultimate non-nature'. For example, the flower in the sky- *"gagana kusuma"* (to be viewed as magical creation). Pp. 150-51.

There is a beautiful treatise on the Final Goal in the *"Realization of the Ultimate Truth is not the Final Goal.* [pp. 266-69]. The thoroughly established nature is a mere emptiness, or absence, and this does not mean that the goal of practice is a mere negative or cognition of a mere absence." This aspect is thoroughly discussed throughout the book. Shunya or nirvana takes the central stage here.

In his *"Opening the Eye of the Fortunate"*, Ke-drup says, *"it is more difficult for the subject of negation as it appears to a sense consciousness to appear as an object of awareness than for the object of negation as it is adhered to by a conceptual consciousness to appear as an object of awareness."*

Some of the other important observations raised by Alex Wayman (Yogacharya and Buddhist Logicians - *alambana sutra*) are :

If Sense objects are consciousness - supports, then external objects (phenomenal) exist.

If different beings see the same object differently then external objects exists.

Refutations of external objects in the early yogic practice school are limited to the meditative situation.

If atomic particles exist, then external objects exist.

There is an interesting comparison between the two schools of thought- the Jo-nang-ba and the Ge-luk-ba, as regards the Buddha nature (pp. 308-315). Accordingly, "in Geluk-ba scholasticism, it is uncomfortable to posit a consciousness in matter how subtle, that does not have an object, and indeed the difficulties with asserting that the fundamental innate mind of clear light when coarse winds are operating suggest why the Jo-nang-bas hold that the matrix of 'tathagata' (One Gone Thus) has itself as the object of its mode of apprehension, or, to put it more simply, is aware of itself. As Shay-rap-gyel-tsen says :

> ... there are also two types of Buddha-realization, the self-arisen exalted wisdom that is the primordial realization of the nounmenon - 'knowing itself by itself' - and the other arisen exalted wisdom that is realization produced from having cultivated the profound path. The first is complete within noumenon....

It may be that when a practitioner (sadhaka) gets down to the subtle level of the matrix of 'tathagata' (One Gone Thus), this deep level of mind is effortlessly experienced in a way that can be described as the mind's knowing itself, and thus there is special value in teaching that beings already have internally an exalted wisdom consciousness that is cognition of itself."

It is extremely difficult to review a book of almost 600 pages covering a wide-ranging approach to Buddhist teachings in different schools of thought. It is better the readers explore themselves and unearth the precious gems and retrieve pearls of beautiful innate truths expounded in the Text.

Needless to repeat here the Vedic dictum, "*aa no bhadra kratuvo yantu vishvatah*", meaning " *Let noble thoughts come to us from all directions*". Our knowledge about religion is incomplete without a proper understanding of all the principles and doctrines enshrined in the ancient scriptures, may it be of any religion. We know very little about our own religion and much less about other religions; and, "little knowledge is dangerous".

This is not an ordinary book for students of Buddhism. It is a critical study of various Texts taught in different Buddhist Schools. Many teachings are contradictory and, often it leads to confusion unless one keeps track of the line of thought and the author's purpose in mind. In fact, the Buddha- Great Enlightened -One', taught different things to people at different levels of understanding and these different teachings have been confused by the later teachers of Buddhist schools.

Only a few passages are quoted here to reveal the mind of the author, and these thoughts cover : the concepts of Consciousness, cognizance, void / 'Shunyata', imputations, prior knowledge of things, memory and its influence etc.

It is tempting to quote elaborately from the text and it is felt necessary too. But, there isconstraint of space. Hence it is suggested that students of philosophy and religion keep a copy of this and the previous volume I of this author for ready reference. [Many Sanskrit equivalents of Pali language and English words are given in Vol. I]

The author has done a commendable job in giving elaborate notes and references along with his observations, and presenting us this critical study. We congratulate the Publishers : Messrs MotiLal BanarasiDass [MLBD], the specialists in Indic Studies.

Serious students of philosophy and all those interested in comparative religion shall be greatly benefitted from this work. Beware! It may dissuade a weak mind from aiming at 'nirvana' and working for it! Spiritual exercise *(sadhana)*, however tough it might be, must go on and this book helps in a big way.

- Dr. T. N. Achuta Rao,
Aravindprajnya Adhyayana Kendra
Bharatiya Vidya Bhavan, Belgaum Kendra
<divinegracefoundation@gmail.com>

❑

When you pray for others, God listens to you and blesses them and sometimes when you are safe and happy, remember that someone has prayed for you.
-From Internet.

OBITUARY

Smt. Prabhatai Wamanrao Potdar, ACPR's senior Member of The Board of Trustees, left her mortal frame on 24-05-2010. She was 74. She was a very soft-spoken, affectionate and determined lady and the only female member among ACPR's Board of Trustees.

We, the Chairman, Members of ACPR's Board of Trustees, along with All India Council of ACPR, Members of Dr. Gurudev Ranade Institute of Yogic Science, Members of the Editorial Board of Pathway to God pray for the departed soul.and share our grief of bereavement with the family members of Smt. Prabhatai W. Potdar.

'May her soul rest in eternal peace'

-Editorial Board.

18

ACTIVITIES OF A. C. P. R.

During April-June 2010

1. On 13-04-2010, a lecture on "Political Philosophy of Dr. B. R. Ambedkar was delivered by Prof. H. B. Kolkar, Head, Dept. of Kannada, G.S.S. College, Belgaum. Shri. Abhay Patil, M.L.A., Belgaum South, was the Guest of Honour. Shri. V. N. Joshi, Retd. Principal, R. L. Law College was the Chief Guest. Shri. M. B. Zirali, Advocate and Secretary, A.C.P.R., welcomed the guests. Mr. Ashok Potdar, Vice-Chairman, ACPR, proposed a Vote of Thanks. Mr. Subrahmanya Bhat, anchored the programme.

ACADEMY OF COMPARATIVE PHILOSO
& RELIGION
GURUDEV MANDIR, HINDWADI, BELGAUM

At the function *Political Philosophy of Dr. B. R. Ambedkar* : Prin. V. N. Joshi enkindling the lamp.

2. The new edition of Shri Gurudev Ranade's renowned work *'Kannada santara Parmarthic Path'* (The spiritual/mystical path of Kannada Saints) was brought out. Adrushya Kadasiddheshwar Swamiji of Shiddhagiri Math Kaneri, Kolhapur remarked, 'Amidst several aggressions and attacks in the cultural history because of the efforts of saints and great souls philosophy is still surviving. While bringing out the book, he further added ' Shri Gurudev has presented the knowledge embedded in the Upanishads in such a simple manner that even an ordinary Sadhak should comprehend it.

ACADEMY OF COMPARATIVE PHILOSOPHY
& RELIG
URUDE ANDIR, H BELGAUM

Releasing the Kannada Book :
Pathway to God in Kannada Literature

Shri Siddharam Swamiji of Rudrakshi Math, Nagnur-Belgaum, speaking on the occasion remarked ' Shri Gurudev not only taught philosophy at the universities but also lived it wishing that it should reach out to the people.'

Shree Siddheshwar Swamiji of Dhyanayogashram, Bijapur said, "Repeating the words of Dr Radhakrishnan, Gurudev was not only a philosopher, he was a visionary. He preached the Integral Philosophy as he experienced. His words have come out from the depth of his heart. He has shown the path to see God and it is the spiritual path alone. Integrating the teachings of all the saints and philosophers of the world, Shri Gurudev has given infinite enlightenment to mankind. ACPR is rendering yeomen service in imparting Gurudev's words to the people. May such spiritual congregations (satsang) be held again and again. Reading books is also a kind of satsang.The value of the knowledge inside the book cannot be evaluated by the pages or its price. Showing Godward path is Paramarth Path - the path toward the other world. Shree Gurudev has shown that in this book. "

Shri Shankargouda Patil, President, Karnataka Govt. Forest Dept. was felicitated on the occasion. Shri Ashok Saraf, Chairman, ACPR presided over the function. Shri. M. B. Zirali, Advocate and Secretary welcomed and Dr. Ramakrishna Marathe, proposed a vote of thanks. Mr. Subrahmanya Bhat anchored the programme.

On the whole it was a spiritual respite and a devine ambience pervaded all through the auditorium.

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Gurudev's death anniversary was observed on 06-06-2010. Dr. K. B. Dabade, an ardent disciple of Gurudev was the main speaker. He threw light on Gurudev's definition of mysticism. Dr. Ramkrishna Marathe, Mr. R. G. Jakati also spoke on the occasion. Mr. Subrahmanya Bhat and Miss Vidya Zirali rendered a devotional song. Mrs. A. S. Kulkarni presented Guru Vandana. Mr. A. G. Saraf, ACPR's Chairman presided over the function.

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CHINTANA GOSHTI - THINKERS' FORUM

Since 12-06-2010, spiritual aspirants have started assembling on every Saturday at 6-00 P.M. in ACPR's Auditorium.

12-06-2010 :

Mr. B. N. Aigali, ACPR's Trustee shared his views on Sri Gurudev's philosophical synthesis and the heights he has reached therein. Picking up a poetic line 'ಬಹುದೊಡ್ಡದೀ ಜನ್ಮ ಜಂಬದೀಪಡಿ' he analysed it. He also referred to Shareef's spiritual experiences.

2. Mr. B. P. Yashwant spoke about Goutam Buddha. Referring how spiritual Sadhana is possible through regular participation in Satsang.

3. Mr. Jakati then referred to the mystical experiences of all the saints found

in Gurudev's books on Mysticism in Karnataka, Mysticism in Maharashtra. He told the experiences of pleasure and pain need be undergone in order to be on the spiritual path.

4. Mr. M. M. Galgali referred to Sharana literature.

5. Mr. Gundu also spoke about Satsang transcending all the boundaries of caste, creeds and languages. Continuing the thought process, ACPR's Secretary Mr M. B. Zirali referred to Gurudev's rational mysticism and his synthesis of one world, one God,and one humanity. He also referred to Basavanna's 'Anubhav Mantap'. He said the clashes in the society are due to the lack of synthesis. He further added that *'Mungi Udali Akashi'* be discussed in details.

Finally, ACPR's Chairman, Mr. Saraf shared his thoughts on revelations and told how spiritual experiences of one person are different from another.

19-06-2010

In the second session of Thinker's Forum the recently published book in Kannada 'Parmarth Path' was taken up for discussion chapter by chapter.

26-06-2010

Thinker's Forum focussed on the second chapter of Paramarth Path.

We thank the following donors :

1. Soudamini Kulkarni, U.S.A.	Rs. 20,000/-
2. Netaji Subhashchandra Bose Co-op. Credit Soc., Belgaum	Rs. 6,000/-
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8. C. R. Lele, Chota Udaipur, Rajasthan	Rs. 100/-

We welcome the following new subscribers to *Pathway to God* :

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11 Raosaheb B. Shinde, Pune
12. Dr. A. C. Kurahalli, Dharwad
13. D. S. Salgar, Nipani
14. Namrata V. Shende, Nipani
15. Milind V. Gholap, Belgaum
16. Narayan Girimallappa Chonnad, Belgaum
17. Principal, Shri Parashurambhau College, Pune
18. Principal, K.R.C.E.S.S.G.G.D. Arts B.M.P. Commerce & I.S.V.S. Science College, Bailhongal
19. Shri Poornaprajna Evening College, Udupi
20. Prakash Ambekar, Bijapur
21. Central Library, Varanasi
22. Dr. M. K. Bandi, Mangalore
23. Prof. Dr. D. D. Kumbhar, Kolhapur
24. President, Jnanayogashrama, Bijapur
25. Viren Jagannath Phadkey, Jodhpur
26. M. S. Rabade, Pune
27. Prof. V. M. Athalye, Ratnagiri

Belgaum.
30-6-2010

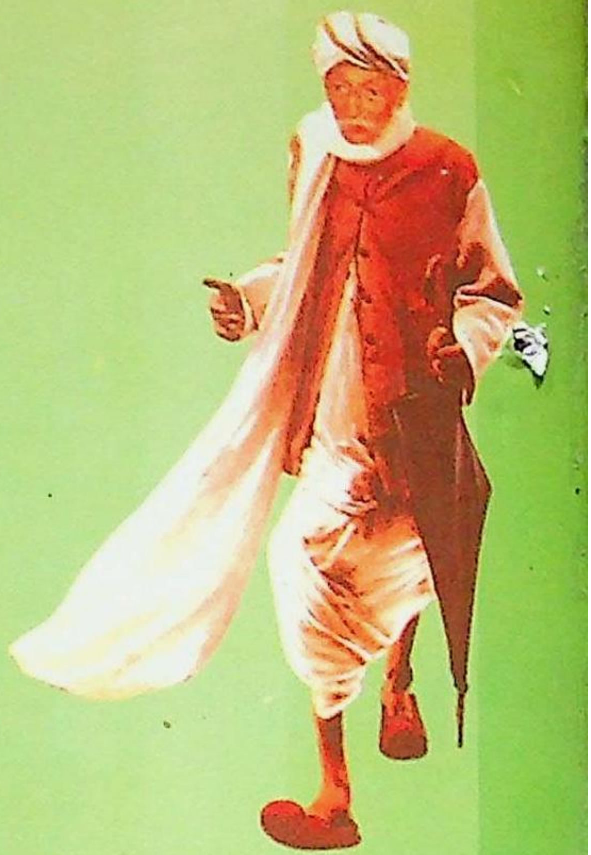
Advocate Shri **M. B. Zirali,**
Trustee & Secretary, A.C.P.R.

❑

***Genius** .... has been defined as the supreme capacity for taking trouble ... It might be more fitly described as the supreme capacity for getting its possessors into trouble of all kinds...*

- Samuel Butler.

FOOTPRINTS ON THE SANDS OF TIME



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Global Mission of a Mystic Visionary

A PRESENTATION BY ACPR, BELGAUM FOUNDED BY GURUDEO Dr. R. D. RANADE

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Pursuit of Global awareness for

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- **Prof. N. R. Deshpande**

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